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ART. I. *Notices of countries on the west of China Proper, extracted and translated from Chinese writings, by M. L'Amiot* Communicated for the Repository by R. I.*

SE YU, or Se Yih, is the title of a work which has a great run in China. Se Yu comprehends generally all the countries that are, or that the Chinese suppose to be, westward of the great wall. The inhabitants of those countries are called by the Chinese *Fan*, *Hwuy*, *Hwuytsze*, *Hwuyhwuy*. The last three names designate the Mohammedans. The term Fan is odious, from the idea of contempt which the Chinese attach to it The Fan, governed by the Chinese, are called 'interior;' those which govern themselves, although paying tribute, are called 'exterior.' I will endeavor to omit nothing that may be of importance in the work before me; but not to be tedious, I will retrench all that is doubtful or uninteresting. What relates to the countries depending on China appears to be written with care. The author has profited by the authentic information which the government causes to be written on these matters. Since those countries are little known in Europe, I shall endeavor to extract carefully all that this book says relating to them. In the extracts which I give, it is the author who speaks; all that is my own is put in notes, or in parenthesis. It is desirable to hear the Chinese speak of themselves and of their country, and it is the best means of

* This paper, we ought to remark here, was translated from the French by R. I. M. L'Amiot arrived in Canton in 1820, after a residence of twenty-seven years in Peking, from whence he was expelled by an order from the emperor. See the Anglochinese Gleaner for October, 1820, p. 414.

becoming acquainted with them. M. Bertin, formerly our Mæcenas, particularly required translations from us, which he preferred to the finest dissertations. It is impossible for me to render the Chinese style in French; but I will retain, as much as possible, their expressions and ideas.

The author gives a map of Se Yu, but the proportion between the distances is not preserved. The places are even sometimes transposed, as I shall remark in a note on Yárkand; so that there is no reliance to be placed on this map. It seems to me that the description of the country might serve to make a map, because the author gives the positions of the places, and their distances from each other; but there is great difficulty in estimating the Chinese *le* or mile. It appears by the history of the Ming, that the measures have varied under different dynasties. The Chinese have never been able to measure distances by astronomical observation: nor does it appear that any European has done so in Se Yu. I doubt if the Chinese have ever taken the trouble to measure roads: on those which are prepared for the emperor and at great expense, the number of *le* is written up all along the road; but it is a fact those *le* are not all of equal length. In my travels, if I inquired the distance from one place to another, I was told so many *le*, and it was often added, 'they are great or small.' It is admitted that in the north, the *le* are longer than in the south. It would appear, that popular tradition has determined their number. I find in a geography printed by order of government, that from Canton to Peking, are 8185 *le:* as the position of Canton and of Peking is known, it seems that it might serve to estimate the Chinese *le;* but there is no doubt that the windings of the road are included in those 8185 *le;* now the routes in China, both by land and water, wind without end, so that I perceive no way of estimating the *le* with precision. However, it is generally believed that there are 200 *le* to a degree of latitude. Taking them at this rate, and following my translation of the description of the country, a map may be made, not quite perfect, but better than any that we have of Se Yu.

The European missionaries who have traveled over so many barbarous countries for the salvation of souls, have never exerted their zeal in Se Yu, and it is the country perhaps where they might reap the most abundant harvest. The simplicity, the good sense, the few wants of those people would facilitate their conversion. We cannot believe what the author says of the corruption of their manners, and he admits elsewhere, that it is not general. Besides, according to the same writer, those abominations are common to all the great cities of Asia.

where different nations assemble to trade. The author speaks of the knavery of the lamas, who under pretence of religion, corrupt and pillage the simple people; but he does not say that those lamas are very often Chinese adventurers, who having lost their reputation and means of living in their own country, assume the dress of lamas, and learning to stammer their jargon, make a campaign in this disguise to procure money. This makes it more probable that the simplicity of manners in Se Yu might be favorable to the introduction of the gospel. In some parts the cold and heat are excessive, which is attributed to local causes; for they are in the temperate zone, where all the aliments of Europe are found, the privation of which is so fatal to many missionaries. In the numerous deputations that I have seen at Peking, there have been some exceedingly fine men, with features truly characteristic: there were also some very ill-looking, whose physiognomies reminded me of Cain, whose curse the deluge has not entirely obliterated; but I believe those tribes to come from countries further south than Se Yu. The 'countries of the west' are now to be described in order.

Hami. In the space of 1000 *le*, from Keayu kwan (the eastern barrier of the great wall) including Sha-mŏ and Sha-king, there is neither water, herb, man, nor smoke,—if there is no smoke there is absolutely nothing. The former Han dynasty built a strong place on this frontier for emergent affairs. Since our own sovereigns (of the Ta Tsing dynasty) have entered their dominions, some 10,000 *le* as well to the north as to the west, and civilized those countries; they have built, and placed under a prefect, the city Yŭhmun, to the west of Keäyu kwan, and distant from it 290 *le*. West of Yŭhmun 300 *le* is Nganse foo, or the city Nganse. South 600 *le* is Chayen, the place where the former Han built their fort. Shaking with its environs was famous, even in antiquity, for its sands and precipices. The city of Hami is 900 *le* northwest of Nganse. In the environs of Hami, which are strictly guarded, there is sand of a golden red color. This country has submitted to the present dynasty from its commencement. Under the emperors Kanghe and Yungching there were great commotions which extended towards the east (China). On this occasion Hami was appointed the chief depôt for the provisions and munitions of war, and it remained so during the troubles with the Eleuths, and till the present time.

The city is four *le* in circumference, and has two great officers who have under them two [one?] civil and two military officers and 1000 soldiers. There is a very large trade at Hami in all kinds

of merchandise. Five *le* distant from the Chinese city of Hami, is the Mohammedan town, the prince of which, created by the emperor, is named Esako (Esak or Isaac), he commands six towns whose inhabitants are all the slaves of their prince: they are poor, miserable, and in number under 2000 families. They do not understand the Mohammedan tongue [as spoken in the various regions beyond], their language being different, although their costume is nearly the same. In summer the heat is excessive, while the winter is extremely cold. The country produces wheat, barley, flax, millet, pumpkins, melons, grapes, and peaches. Pa-le-kwan (Barkoul) is to the northwest, and to the south Pechen is the first place of importance without the great wall.

Barkoul is 300 *le* northwest of Hami, anciently a territory of the Soungars. Under Yungching, the armies of heaven (the emperor is son of heaven, and his armies are of heaven) drove out the Eleuths, who retired to the west. The southern limits of this territory touch the north limits of Hami: to the north are the Kalkas (probably Coleos), and to the west is Oroumtchi. This place is amongst the most important, whether in attacks or retreats, to protect the north and south [being intermediate between the northern and southern lines or provinces]. For this reason a strong force is placed here of 1000 Mantchou soldiers with their families, and 3000 other soldiers [of the green, or Chinese standard]; there are also two great officers.[1] The climate is very cold. The snow falls even in the 5th and 6th months (from the end of May to the beginning of July); nevertheless they have for some time successfully cultivated wheat, barley, two kinds of millet, one of which is glutinous and the other not.

In the 39th year of Keenlung, Eho heen, or the city Eho, was rebuilt. Eight days journey further to the west (the day's journey is usually considered 100 *le*, a little more or less), another town has been built called Koo ching, [the city Koo]; at which place here is a high officer, and 1000 Mantchou soldiers with their families. Game and wild animals abound; there are also many pines, and white mushrooms (which when dried sell very well throughout China).

Oroumtchi, or Woo-loo-mŭh-tse, is also in the ancient country of Soungaria. To establish peace in Ele [after the troubles with the Eleuths], the inhabitants of 1000 *le* round about were exterminated or driven out, so that there remained absolutely nothing, neither man nor smoke.[2] On the declivity of the mountain Lo-choo, or Hung-shantsuy, is built a town surrounded by a rampart. For 1000 *le* in circumference, the soil is very rich and fertile. In the 30th year of

Keënlung, a resident minister was placed there, also a general and two other military officers. Eight miles west is another town surrounded by a rampart and ditch filled with water, which is 10 *le* in circumference. This town has been named Kungning by favor of the emperor. Here are 3000 Mantchou soldiers with their families, and officers of different ranks to command them: and also 2000 Chinese soldiers [with their families] and 100 or more officers, and seven civil offices, charged with the administration of justice. On the declivity of the mountain Hungshantsuy there is an old town of the same name, at which there is a commander-in-chief, with 5300 soldiers, and upwards of 100 officers of different ranks: several thousand emigrant families from the Chinese province of Kansuh are established here; there are all also some thousands of men banished for crimes, who clear and cultivate the land. The people love to sing, to drink, and dance, and all kinds of buffoons are found among them.

Upon the mountain Hungshantsuy there is a temple, which has given its name to Oroumtchi, though is often called Hung meaou, or Red temple. There are also two buildings for students in literature, [temples to the gods of learning and of war]: every year ten are sent out and some subjects formed. There is a great mound of sand to the west of the town. At the foot of the mountain there is abundance of coal; and southwest of the city are three summits, which are hid in the clouds, always covered with ice and snow, and glittering like crystral: they form truly a wonder of the world. The emperor named it by favor *Fŭh show che shan*, i. e. the mountain of longevity and felicity; much game is found there, and very fat pheasants that fly in flocks: also assafœtida, and the bark of pines from which an extract is made, that is used as a medicine. Since the country has become civilized, the climate appears to be much ameliorated. All kinds of grain grow there.

Ele made likewise a part of Soungaria: it served as a lurking place to the khan of that country.[3] In the 19th year of Keënlung, Amoursana, khan of the Eleuths (being embroiled with Tawats khan of Soungaria) retired to the city Kweihwa [4] with his people and all that he was able to carry away. The emperor received his submission, and gave orders to subdue his enemy. Waga was seized and all his territory reverted to Tawats. Nearly a million of inhabitants having been massacred, the country remained absolutely empty and stripped of everything. Ele was then appointed chief place of the neighboring states.

In the 29th year of Keënlung, a town was built in the valley of

Ele which is 18 *le* in circuit, and surrounded by a ditch full of water. The emperor's kindness named it *Hwuy yuen ching*, 'city of benefits diffused afar.' A generalissimo resides there, with chief charge of the administration civil and military: he has under him forty to fifty military officers, among whom are thirty *chewei*,[5] also twelve civil officers of various rank. Mantchou soldiers to the number of 3600, with their families, have successively arrived there, headed by 128 military officers. This city is very much frequented by the merchants of different countries, who repair thither in crowds. Outside of the town are barracks for the Mantchou troops, the Chinese *Solons* (the Tartar Solons are considered the best troops of the empire) the Eleuths, and other Momammedans, who divide amongst themselves the protection of the whole country. They are commanded by 128 officers of different ranks.

To the east of the city Hwuyyuen, 15 *le*, there is a mountain called Kung-woo-urh-go-lo, at the bottom of which coal is very abundant; to the north of the same mountain is an iron mine. Further east, 55 *le*, is a town that the emperor by favor named Hwuyning ching i. e., the 'city of benefits and of peace:' there are stationed a great number of military officers, and an adjutant-general; altogether there are about 50 officers and 1900 soldiers. Still more to the east, 15 *le*, is a Mohammedan town called Koo-urh-cha. Further east, 180 *le*, there is a mountain named Hashe which is many hundred *le* in circumference: on this mountain is much silver and game: it is there that the general hunts; on it there is also a town, called Hashe. To the northeast, 400 *le* from Hwuyyuen, there are 1000 soldiers with their families in a valley; they only occupy themselves with their flocks, and have no fixed residence. To the north is a mountain from whence springs a stream of warm water, which has a pernicious effect on the health.

North of Hwuyyuen, 40 *le*, is a town: 20 *le* more to the north is the town Woo-ha-urh-le-ko, a cultivated district, where there are 2600 soldiers of the green flag; 1000 and upwards of banished criminals; 26 farms or houses, for clearing the land and cultivation; and a commander-in-chief with 120 officers of different ranks. Further north, is the mountain A-la-ma-too whence flows a river toward the south, its waters are required by the officers and soldiers, for there are neither springs nor wells near that place. The river afterwards bends its course and enters the river of Ele. Further north is the mountain Ta-urh-ke, which is well wooded and abounds with fruit. More to the northeast is the mountain Mŏ-wae-too, where there is

quenlae[6] which is offered to the emperor every year. Northeast are two mountains which produce the *pin-po*,[7] (fruits of the Sterculia), many apricots, medicinal plants, and wild flowers. Wild bears are numerous. A pleasing temperature is enjoyed both in summer and in winter peculiar to this country.

To the south of Hwuyyuen there are many rabbits and pheasants. One *le* from the city is the river Ele, which takes its rise in the mountain Ha-she-pei-urh-che, and enlarging its stream by several springs or rivers it becomes navigable: there are white fish and others in it. The river afterwards bends its course towards the northeast, and at 700 *le* from Ele is lost in the sand and disappears. To the south is a very extensive valley, cultivated by 1000 soldiers and their families, who are divided into eight parties. The eastern part is very well wooded; the vegetation very high and in great abundance: there are many wolves and wild sheep. The west part is a marsh covered with rushes, where a great many yellow sheep and wild boars roam; and 600 soldiers are stationed near there with their families, and 400 others called Ta-hoo-le.

West from Hwuyyuen the whole is hill and dale; at 400 *le* from the city, 600 are Solon and 400 Tahoole soldiers. The northwest and southwest of Ele is inhabited by Fan foreigners. North of Ele 1800 *le* is Ta-la-pa-ha-tae. To the east is Woo-loo-muh-tse; to the south the frontiers of Hwuy. This country was inhabited originally by the Soungars, who without any fixed habitation, confined themselves to their flocks, neither cultivating nor reaping. Since the great armies have occupied the country after driving out the Soungars from their retreat, all kinds of grain have become necessary, and many farmers are established to clear and cultivate the lands: 6000 families are employed in this labor, they pay a small tribute which scarcely suffices for the few wants of the soldiers and officers. It is necessary to draw more than 500,000 taels from the interior. (It is not only at Ele that the receipts do not defray the expenses of the administration, it is the case in nearly all the north of China; the rich provinces of the south supply it.) Several myriad pieces of silk are exchanged for cattle and horses, which are sold to furnish money for the administration. The excise brings in annually more than 40,000 taels, which added to the cottons and linens of different towns of the Mohammedans, begins to be sufficient. From several cities 7000 to 8000 lbs. of copper is exacted, which is coined. A high officer visits the country; he exacts, as tribute, one out of every hundred horses or cattle, and every thousandth sheep.

Amongst these people, some like the Eleuths, send a deputation every year to Peking, bearing tribute to the emperor; some send every three years; and others have no fixed period. According to the axiom of the ancients, the extent of empires varies according to the virtues of emperors, and owe to them their preservation. It is the great virtues of our emperors that have extended so wide the boundaries of the empire: no other dynasty has been so liberal. (Mencius often repeats that the people should of themselves submit to a paternal and wise government: such is the basis of his politics, which has a great resemblance to that of Fenelon.)

Tarbagatae (Ta-la-pa-ha-tae) was a part of the country of the Soungars, in subjection to the Eleuths; they lead a pastoral life without a fixed residence. After the defeat and total ruin of the Soungars, the A-muh-urh-lung-na retired north to this country which was totally waste. The great armies having established peace in Ele and fixed its destiny, Tarbagatae became an independent frontier which was put in good condition to protect the whole country. It is 18 days' journey south of Ele, and seven days north of Ha-lung-ko and is but three days' journey distant. To the northwest is Russia, and there is not quite 500 *le* from one kingdom to the other.[8] As this frontier is of the greatest importance, two great officers are stationed here: but in the northwest the cold is extreme in winter, there is as much as ten feet of snow. In summer there are many venemous serpents, and flying insects that sting the eyes, leaving their sting, which is perhaps very difficult to extract, for which reason the chief town has been removed to another spot, and named by the emperors favor Tarbagatae: it is several *le* in circumference. Here are stationed six civil officers and seven military. Farms are established for the cultivation of the land, and to procure the necessary provisions. Here is established 1000 Chinese soldiers and 1500 Mantchou and Mongol troops from Ele, who are relieved successively.

The contributions yield every year some tens of thousands of taels. Some tens of thousands of pieces of silk are exchanged also with Ha-lung-ko, for cattle, horses, sheep, and camels; the money raised in this way is destined to defray the expenses of the administration.

In the 36th year of Keënlung, the prince of the country, who has under him upwards of 3000 families, submitted to the emperor, who elected him king of the first order. They are placed to the east of the city where there is a very extensive space, and convenient for cattle, and where there is plenty of fish, game, wild beasts, bears,

&c. . wild boars, and birds whose flesh has an excellent flavor; they are the size of a fowl, their plumage green. N. B. Tarbagatae is *north* of Ele, and *south* of Halungko — and not the reverse as stated on the preceding page.

Tarbagatae, its extreme northern borders adjoining Russia and Halungko, is from its position of the utmost importance. Halungko acknowledges itself subject to the Middle Kingdom. Its heart, imbued with the learning of the empire cannot divide itself or incline elsewhere. Russia, engaged with her neighbors, is scarcely equal to its own engagements, how then can she excite troubles? Thus China rests in peace, supported by justice and reason. (The author divides Se Yu in two parts, one to the north and northeast where he marks down a great road from Hami to Ele, and thence into Russia: it is this part which has been in dispute until this day. The other part is to the south, and southwest in which there is also a great road from Hami to Pechen, and even to Tibet, and from thence to India; it is of this part he now treats.)

Pechen is a city of the Mohammedans, 760 *le* from Hami. Under Yungching, the Eleuths having taken possession of the town, the inhabitants conducted by their chief retired to Kwei-hwa-chung.[8] They returned afterwards to Pechen, when the armies of heaven had swept Ele. The chief was created a prince by the emperor. The town is small, but its position on the southern road renders it very important. For this reason it is surrounded by a rampart, 5 *le* in circumference. Here is stationed a generalissimo, six civil and six military officers, and 350 soldiers, in six small forts.

The prince Chang-urh-foo has under him six towns, in which there are about 3000 families. On account of the great quantity of sand, trees, or even grass, do not grow in many places; in summer the heat is insupportable: in winter there is no way of defending oneself from the cold which is excessive. The country produces corn, flax, hemp, melons, (which are carried to Peking in the winter,) *pategues;* the grape grows well and in great variety; (they are brought dried to the emperor; and melons, which are also sold in many provinces of China). To the west of the town the soil is fertile, and yields abundance of cotton,[9] peas, beans, &c. One *le* north of Tourfan the (principal town 260 *le* west of Pechen) such violent hurricanes arise sometimes, that they make asses and sheep disappear, that are not to be found again. To the south there are wild horses and camels which assemble in herds of a hundred. More to the southwest 500 *le* is Ho-puh-no-urh. The tradition of ages marks the Singsuh hae (or

sea of Constellations) as the source of the Hwang ho. From Pechen, passing by Hochen,[10] and Ulterior Tibet after a passage of 9000 *le*, a little more or less, you arrive at Singsuh hae. In a space of 10,000 *le* in circumference, there is neither man nor smoke, and there is the source of the Hwang ho. (The author goes on to speak of mountains of snow, bottomless abysses, and rivers which flow like pearls or stars; at length he adds:) these different streams uniting form a lake at Ho-puh-no-urh, which thence pursue their course under the mountains, and when they appear in China, form a river called the Hwang ho.[10]

Two villages are named Ho-puh-no-urh. The natives of the country cultivate nothing, they have no flocks, but live on fish; they make clothes of flax, or a species of wild hemp; they also use the down of various birds. They have a peko of the first class[11] who depends on the great officers of Pechen, whither he carries the annual impost, which is paid in fish. They have a language of their own, and do not understand the other Mohammedans.

H'harashar, or Ha-la-cha-ta, a city built by the Chinese, is the residence of the great officer intrusted with the administration. It has three gates; one to the north, one to the south, and one to the west, and is surrounded by a ditch. This town is 870 *le* from Tourfan (Too-loo-fan) which is 260 from Pechen. Here are four civil officers and 200 soldiers: originally it was a town of the Mohammedans. There are still different tribes of Mohammedans who lead a pastoral life, finding a great deal of game and all that they require. The country is 1000 *le* in circuit, its waters are good, the soil very fertile, and may be easily irrigated; the population is therefore numerous. There is plenty of fruit, corn, and various grains: they make wine or brandy (kumiss) with the milk of cows or mares (which is common in these countries). Amongst one race of these Mohammedans, the manners are horrible, they are cowards, thieves, &c., the women being without shame, &c.

The workmanship of the women is much better than among the other Mohammedans; the metals are also better worked. As the country is poor, the greater part of its inhabitants are sold as slaves to the other Mohammedans, and even into India. This quarter being of great importance, a great officer is stationed here, and the khan is named peike (prince of the 3d or 4th class): there are also three chewe to protect the country. To the southwest 150 *le* is Ko-urh-lo, a town of Mohammedans which has upwards of 700 families (we may suppose that so many people and flocks are not in the city alone

but in its district;) here are no other officers, but the peko; they have a peko of the third class, one of the first, one of the fifth, and one of the sixth, the others are of the seventh. (These peko are officers taken from the natives of the country; there are seven classes of them, the same as of the Chinese). They dig canals which serve to water the lands, and take a great quantity of fish Grapes, melons, gourds, fruits, corn, barley, and rice, are in great abundance. These Mohammedans are very fond of singing, but they have no idea of ceremony or of urbanity.

Poo-koo-urh, which is 590 *le* further west, had formerly more than 2000 families; but having committed themselves by a revolt, the grand armies destroyed the whole, excepting 100 families which retired to Koo-urh-lih. And 500 Mohammedans families, collected from elsewhere, inhabit the territory, and occupy themselves solely in grazing horses and cattles. They are cunning, and are fond of singing and frolic. They have five peko of the first, fifth, and sixth classes; the other two are of the seventh; there are no officers sent from the interior of China. These peko, as well as those of Koo-urh-lih, depend on the chief officer of H'harashar. The country furnishes che-le-sun, and sheep-skins, and red copper. To the south is a desert. After four days' journey on horseback, there are mountains and very agreeable valleys; much game and wild animals. In going to the south you come near Singsuh hae. All the Mohammedans coming from the west must necessarily pass by Poo-koo-urh; there is no other road. Poo-koo-urh might be a rich and delicious country; but those idle, vagrant Mohammedans only use their strength in theft and plunder: the women blush at nothing. Such is the state of degradation to which barbarity and rude manners reduce the human species!

Kouchay, 300 *le* west of Poo-koo-urh, a Mohammedan town, is square and has four gates, and is 9 *le* and upwards in circuit. Here is a generalissimo, and four civil officers and 300 soldiers, to keep the town and ten small forts. There is also a peko of the third class, fourth, fifth, and sixth; the others of the seventh, these peko command the troops also. The Mohammedans both in and out of the town make 1000 families and more, who pay an impost for the maintenance of the troops; and 1060 lbs. of copper are brought to Kouchay to be coined; with 200 lbs. of saltpetre, and 300 lbs. of sulphur are carried to Ele to manufacture powder. This place is, as it were, the eastern gate to enter China. Some tens of *le* to the southward is a desert; advancing three days' journey on horseback, mountains are seen, and very delightful valleys, and much game, but no inhabitants.

Further south is Sing-suh-hae; the productions of this country are linen, *tateen* (strong and coarse), saltpetre, sulphur, and copper. To the north of the town there are many mountains in which are grottoes of stone, which in summer, autumn, and spring, appear at night to be all in flames: in winter the snow and cold extinguish the fire. The Mohammedans then enter naked, and bring out cinnabar, which is not done without great difficulty and peril. There are but two small rains in the year; sometimes it does not rain throughout the year. The only support for the crops (there is neither weli nor spring) is in a river to the west of the town, which well serves to irrigate a great deal of land. The soil is of itself very fertile, and produces much grain and fruit; 200 *le* to the north is a little town called Seaou-fo-tung-chung; 60 *le* west are from 400 to 500 grottoes which all have idols of Fuh, shining with gold and every color.

Sha-ya-urh, 160 *le* to the southwest, is a little Mohammedan town, depending on the chief officers of Kouchay. Here is no officer, except a peko of the fourth class, of the fifth, and of the sixth; the rest are of the seventh. South of the town is a village containing upwards of 700 Mohammedan families. The district of Sha-ya-urh pays to Kouchay every year; first more than 1000 sacks of grain; second two thirds of their copper, saltpetre, and sulphur. The soil which is wet and miry suits very well for rice, gourds, and melons, and a diversity of fruits; the pears particularly are good, and in great abundance. There are many tigers and foxes. Outside of the town there is a pond covered with rushes, which breed many insects that are very troublesome. The Mohammedans for defense surround themselves day and night with a linen curtain; there are some female singers who are not deformed; they are modest, and have a good complexion. Ho-puh-no-urh is a little distance to the south. Eight days' journey southwest is Hoo-chen (or Khoten); twenty-eight days' journey on horseback towards the southwest is Se-tsang.[12]

Oushi or Yungning ching. Woo-she was originally a Mohammedan town; its inhabitants are called Tourfan, which signifies in the Mohammedan language, a 'general rendezvous.' It is 1000 *le* to the northwest of Kouchay. To the south are mountains in which a river makes many windings. The inhabitants of Oushi originally amounted to several myriads of families, they were in subjection to the Soungars, and made a great show. Their prince Sei-ke-sze owed his elevation to Tawats, khan of the Soungars. The great armies having crushed Ele, Tawats took refuge in Oushe. Sei-ke-sze by stratagem seized

him and his son; being set free, he was created prince. The Mohammedans, unworthy the treatment of Sei-ke-sze, revolted against him, without however exciting other commotions. He fled to Aksou, where he made himself so detested by his cruelties, that he was summoned to Peking, and was replaced by A-po-too-la, a Mohammedan of Hami. He also made himself abhorred for his cruelty and drunkenness, as well as the officers of Oushe. The Mohammedans revolted and massacred both, and the other officers were assassinated. Upon this the generalissimo of Ele, and other great officers coming to inflict punishment, and reëstablish tranquillity, were both massacred. As nobody remained, the seat of government was transferred elsewhere. There was stationed a chief, with six civil and six military officers, and 200 Mantchou soldiers. Copper money was melted (the Chinese do not understand stamping it), of which the value is one twelfth of the same weight of silver in ingots. The country of Oushi is very extensive: the inhabitants lead a pastoral life, those both within and without carry on trade, paying a tenth as impost. The emperor by his grace has granted to it the name of *Yungning ching* 'city of Endless Tranquillity.' This country includes six great towns, and is of the utmost importance. The chief officers deliberate among themselves on the choice of a peko of the third and fourth classes, and then write to the emperor for his sanction. The same officers determine also, the six great peko, who go to Peking as a deputation from the six cities: they are regaled with beef and wine, and depart escorted by chewei or imperial guards. One of the chief officers visits the districts, examines the agriculture, and punishes or recompenses the cultivators according to their merit.

In the 30th year of Keënlung, the Mohammedans being totally destroyed on account of their revolt, there only remained 400 soldiers of the green flag, who cultivated the land. Upon this 500 families, from four different quarters, repaired thither to clear and cultivate the land. They pay an annual tax. There was neither town nor house; but they began to erect huts. The fruit-trees already form groves, and there without doubt preside peace and happiness.

Aksou, or A-ko-soo, 200 *le* to the east of the city of Yungning ching, is a large Mohammedan town dependent on it. It contains probably with its environs 20,000 families. The country produces georgelin, corn, barley, peas, beans, millet, peaches, apricots, marbled grapes, gourds, and melons. The habitations of the peasantry bespeak plenty and riches. They have large herds of cattle, sheep, camels, and horses, they show great skill in manufacturing jade;

they are generous and noble, and both sing and ridicule the oddities and niggardliness of the other Mohammedans: they collect from every quarter to trade, and there is an immense commerce. Besides a Chinese officer, there is a peko of the third order; two of the first, two of the fifth: the rest are of the seventh. The great peko is at present of the second order. The country produces delicious peas, which are presented to the emperor

Pae is a little town 450 *le* to the eastward, upon the great road. It contains from 400 to 500 families. Grain and fruits are scarce here. No officer is sent here from the interior: but there are five peko of different ranks.

Hanlemuh is 80 *le* more to the east. This town also depends on Oushi, and 210 *le* northwest is Kouchay. When the grand armies arrived at Kouchay, the inhabitants of Hanlemuh were the first to submit. Hanlemuh is on the great road, in the direction of the Snowy Mountains. There is little fruit; for in the 8th and 9th months, all the leaves fall from the trees; there is nothing but corn, barley, melons, and grapes. Copper and saltpetre and jade are procured from it. There is a military officer besides eleven peko of different ranks. Their manners are simple, they are neither cowards nor rogues, like the other Mohammedans, they are fond of singing, drinking and dancing, like those of Kouchay.

Yarkand, or Yĕ-urh-keäng, is a large town bordering on the country of Mohammedans. The residence of the ancient princes, covered over with green glazed porcelain tiles, serves at present for a corn magazine. Their country-house is the residence or tribunal of the chief officer. The town is surrounded by a very deep ditch full of water, which is more than 10 *le* in circuit. Two officers are stationed at Yárkand, who have under them five inferior civil ones, and ten che-wei divided in eight parties. There are thirteen small forts, 300 Mantchou and 655 Chinese soldiers. The revenue from the customs is 35,370 taels; and 35,400 sacks of corn are drawn from them (a sack per man is the usual demand); and 30 taels of yellow gold, with 800 lbs. of oil, called *tsing yew* (probably varnish); also 1649 taels are exacted for the ordinary wants of the soldiers and officers. The Mohammedans furnish also 57,569 pieces of linen, 15,000 lbs. of cotton, 1432 linen sacks, 1297 hempen cords, and 3000 lbs. of copper; the whole is carried to Ele.

Yárkand is a very extensive territory. Oushi is to the east, to the west is Badakshan, to the south Khoten, and Kashgar to the north.[13] The chief officer governs ten towns, each of which has

peko from the third to the fifth orders. The city of Yarkand, the greatest of all, has five peko, from the third to the sixth orders. The others are of the seventh. The population amounts to 70,000 or 80,000 families. In each city there are 1000 families of soldiers or officers, who have a separate quarter. The traders of the provinces of Shanse, Shense, Keängnan, and Chĕkeäng expose themselves to all the dangers of this long journey for the sake of trade. There are also traders of various countries not governed by China, an immense quantity of merchandise is seen there. The Chinese are respected and liked, fetes are given to them, accompanied by plays in which women sing and dance. There are many poor people, their manners are very corrupted, the obscenities and vices against nature are found there, with which the inhabitants of Canton and Fuhkeën are reproached. The country produces all which is found elsewhere amongst the Mohammedans. A great deal of jade is taken out of a river; the largest pieces are like bowls or (Chinese) bushels, the smallest as long as the fist or a goblet; some pieces weigh as much as 400 lbs., some of them are as white as snow, others yellow as wax, some are also black and reddish; all these kinds are of the best quality. Two officers have charge of this river. To take out the jade, they employ Mohammedans, who are accustomed to it, and walk into the river in a string of 20 or 30 men, till they feel the jade with their feet and drawing it out of the water, beat cymbals to arrest the officers who come to receive it.

About 230 *le* beyond Yarkand there is a mountain called Mertae which contains some hundred millions pounds of spotless yu, men cannot ascend it, but oxen are trained which go up and break off pieces. Every year in the spring and autumn, Yárkand presents to the emperor 7, 8, and even 10,000 lbs. of yu, other countries present it also, but neither the amount nor the time is fixed. Individual trade in this gem is strictly prohibited; but traders run every risk to carry on the contraband, which cannot be prevented.

Khoten is a frontier town, 700 *le* to the south of Yárkand, 20 days' journey from Ulterior Tibet. The west being mountainous, there is no road to communicate with the exterior Fan. To the east there are deserts and marshes. Singsuh hae is not far distant. Here are two great officers and 222 soldiers of the green flag. Those two officers have under them six towns, all of which have peko from the third to the fifth order. Khoten is a flat country: the soil is rich and 1000 *le* in circuit, it produces more yu (or jade) than Yárkand. All the produce of the neighboring states is found there. Their manners

are simple, they are not lazy and debauched like the other Mohammedans, the men work in the fields, the women in their houses, they fabricate various valuable stuffs, especially very fine linen, and of high price.

Kashgar, (or Ha-she-ko-urh) is a large frontier town. This country is at the northwest extremity of Se Yu, beyond the Snowy Mountains, these are the exterior Fan. Here are two great officers and five civil inferior ones. The Mohammedans give every year as contribution 3600 *poourh* (I believe that these are small carpets), 3600 taels in silver, 14,000 sacks of grain, and 10,000 pieces of linen, all of which is carried to Ele; merchandise pays one tenth to the customs. There are 480 soldiers and 15 chewei, apportioned to 12 places. The high officer governs 9 towns. The country is very fertile and produces all sorts of fruits and grain. Various kinds of excellent productions are manufactured in it, as well as gold and silver stuffs[14] which are presented to the emperor, also pomegranates, quinces, quince marmalade, dried grapes, and sterculia nuts.

Both at Kashgar and at Chen ching, a neighboring town, the jade is worked with great skill and industry. Their manners have an appearance of elegance and politeness, the women dance and sing in family parties, they fear and respect the officers, and have not the wild uncultivated appearance of the Mohammedans of Oushi. Peko from the third to the seventh order are stationed here. The great peko has the dignity of *kung* (which answers to that of count or marquis). Eight other towns depend on the chief officer of Kashgar: viz. 1st. Ying-a-lung-urh, 200 *le* south of Yárkand; it is here where all strangers enter into the country of the Mohammedans, the post of the greatest importance and where a general officer is stationed. The country is very fertile, producing plenteously rice, corn, barley, peas, beans, gourds, melons, and much fruit. 2d. Pei-tsze-pa-teh, 30 *le* to the east of Kashgar; it produces black mushrooms, &c., (I believe they are a species that grow on trees, and which are eaten all over China) and morilles. 3d. Ta-shi-pe-le-ko, 200 *le* northwest of Kashgar, and near Pou-lou-téh. Here is a peko of the fourth order. The country produces corn, barley, and apples. 4th. A-la-too-shi, 80 *le* northeast of Kashgar. The soil is very rich and fertile. 5th. Pih-shi-ko-le-muh, 10 *le* east from Kashgar. The manners and customs are the same as the other. 6th. Yŭh-soo-na-urh-too-shi, 130 *le* northwest of Kashgar, and near the Snowy Mountains which makes it very cold. 7th. A-urh-ko near the Snowy Mountains. There are snow-fowl on which the inhabitants feast in large kettles, there are also snow animals

of which the inhabitants do not know the use. You may go from the Snowy Mountains to Ele in four days. The roads are not passable in spring, autumn, or winter; while in summer they are but little frequented. 8th. Uh-pih-urh, 180 *le* northwest and near Poo-loo-tih. Here ends all that concerns the exterior Fan, governed by China The following exterior Fan are not governed by China.

Galungko. In the 21st year of Keënlung, the grand armies swept out its holes and lurking places. The khan submitted, and was created prince. The inhabitants have no houses, they live in tents, and are engaged with their flocks which are astonishingly numerous, and fatten quickly in eating a white root four or five inches in length. When they go to a feast, even in the greatest heat of summer, they put on eight or nine garments: they greatly esteem tea and Chinese porcelain: they have few laws which are not rigorously observed; they do not employ torture; small offenses are punished by a mulct paid in cattle: great criminals are put to death. Their deliberations are general, and the khan does no injury to those who are not of his opinion. Formerly the 100th horse, 100th cattle, and 1000th sheep were paid as contribution to China; but the Mohammedans, reflecting that those animals were the produce of their own care, and that grass was furnished by heaven, decided that there was no just reason for contribution, and refusing it shook off the yoke: excepting that they have always called themselves subjects of the emperor. They exchange their cattle on the frontier for the merchandise of China. It is a nation which is not in subjection to the emperor, and really formidable. Galungko is westward from Tarbagatae.

Poolootih is a tribe of wandering Mohammedans with its flocks, bordering on Kashgar. Formerly they killed and pillaged in every direction, but they are restrained by fear since the great armies have established peace in Se Yu. They go every year and salute respectfully the great officers of Oushi, and present horses for the emperor, they also make brandy of mare's milk (which is common in all these countries).

Gankeën, another tribe of Mohammedans, is composed of 60,000 to 70,000 families: in that part, to the west of Poo-loo-tih, the land is cultivated, and it produces grain, and the usual fruits of Se Yu. The people once attempted to trade with China, but were interrupted.

Foolourh is a race of Mohammedans to the west of Yárkand, who live in barracks of earth. They have neither books nor writing, and do not understand the other Mohammedans; they live pell-mell, men and women together like herds of animals (in these matters we must

not credit the Chinese), they are given to theft and plunder, and sell their children for slaves. (The author talks of other countries to the west, which are either imaginary or absolutely fabulous. What he says of Russia and India is false, incorrect and uninteresting. The Chinese are most profoundly ignorant of all which relates to foreign countries.)

Additional notes by L'Amiot. 1. In China the soldiers are taken indifferently from among the people; the number is not always complete, because the necessity of the officers and tribunals requires that a certain number of soldiers be suppressed that they may be profited thereby. There are also soldiers by inheritance from father to son; these live in families, and their number is complete: but they do not present a formidable appearance. The service is not severe, and the privates easily find substitutes by giving them something to drink. A sick or aged man is not deprived of his pay, if he require it for himself or family. By the same rule pay is granted to child of a widow whose family belongs to the army by succession. It must be curious to see such a troop under arms on a grand review! In a violent crisis the government has recourse also to raising the people *en masse*. This corps has always its advantages; there is never a deserter, or if there be, another member of the family supplies his place. If it be necessary to take the field, the son or nephew is substitute for the infirm old man; or in default of a son or nephew, an adopted soldier marries the daughter, and preserves the fortune of the family; small it is true, but still a fortune in a country where so many people suffer by famine! The soldier, besides, at his own house, takes care of his family and is taken care of by them; he enters into service, is mechanic or trader, and his household goes on tolerably well. These soldier-families are devoted to government from whom they derive all their subsistence, and their fidelity and devotion is relied on, for in a revolution they would be the first sacrificed. These families are descended from the Tartars who conquered China, or from Chinese who at first lent them assistance; it resembles a numerous nobility, who have a much greater facility than the rest of the nation, in attaining to honors and places. The young Tartar, deprived of all assistance, still prides himself on his bow and quiver, which have made his nation so renowned; for with these arms the Mantchous conquered the vast empire of China, and for this reason the bow and quiver are still held in great honor by them. Thus it is that these families preserve the general (rous) principles of order, of submission and of devotion, which restrain the people, and secure the peace of empire. Moreover these soldiers of China, who are so slightly thought of, inspire some respect; in Peking a police-soldier, his whip on his shoulder, makes himself more feared and regarded than the *gensd'-armes* of Paris, with long sabres or musket and bayonet.

2. Such are the very common effects of wars in China, which often finish by the extinction of the population. It is said that some tribes of men, peculiar to certain provinces, have totally disappeared in great revolutions. The Chinese, however, are less cruel and less violent than many other people, they are less governed by those passions which have so often ravaged the world; but here wars begin in treason; neither victor nor vanquished trusts his adversary's word; suspicious and timid, a stranger to generosity and greatness of soul, he thinks himself secure only in his opponent's death. This it is which makes war so disastrous in China, and which would make humanity tremble, if ever the Europeans waged it there. This horrible carnage has not always taken place. On occasion of the last revolt under Keäking, the

guilty were tried and punished according to the laws, accusations were also laid against the relations of the revolted chief.

3. In China and in Tartary it is pronounced *kan*; but as this word is strongly aspirated, strangers have confounded it with *kan*; thus it is said 'the Tartar khan.' This expression is ignoble in China, like all foreign denominations; therefore the present dynasty do not make use of it in *Chinese* writings. But the Mantchou Tartars reserve it for the emperor solely; it signifies the 'supreme authority.' It was struck out when we made use of it in our translations to express a foreign power. The word shangte, which has made so much noise amongst the missionaries, is translated in Tartar language by apka-i-han, that is to say, khan of heaven.

4. Kweihwa ching, a frontier town of Se Yu and of China, and which is an entrepôt of the merchandise exchanged on both sides. Hoo-pih-lih called by Europeans Gobilé (Kublai khan), a celebrated conqueror of China and founder of the Yuen dynasty, at first placed the seat of his empire here.

5. The *chewei* are the imperial guards taken from the families of both Mantchou and Mongol Tartars, who shared in the conquest of China. All the great officers of Tartary, Tibet, and of Se Yu are Tartars, and commonly taken from the chewei, a certain number of whom are sent to serve, in the first instance, under the governor-general.

6. Yuenlae. 7. Pinpo. (These notes are wanting in R. I.'s manuscript.)

8. It appears that a desert separates China from Russia on this side. On occasion of the English embassy, the first minister was at Ele, where he remained some time. There was a question of difference as to the limits of the two empires. The Russians were said to have advanced too far along a river. After many debates there was a kind of arrangement; but it appears that the Russians did not retire, and *audita refero*, this affair was not in the Peking gazette. In the forty or fifty years that these countries have been at peace, it is probable that the population of Se Yu is much increased; and that the arts, especially of agriculture, have made progress. The second note 8 belongs to No. 4.

9. This cotton is the herbaceous cotton, a plant so common in China, and so valuable from the oil and cotton that it yields. It might be cultivated in the north and south of France.

10. The Chinese have many fables about the Hwang ho, very similar to those the Egyptians have about the Nile; and in fact the origin and effects of the one and the other have much resemblance; with this difference, however, that the overflowings of the Hwang ho are never certain, and no conjecture can be formed as to the time they will take place. The extensive regions of Se Yu, the provinces of Shense and of Shanse, are to the west of China, and more elevated than the plains of Honan, where the Hwang ho unites all the waters of the west. As the sea is very distant, and there are few lakes or rivers, it rains but seldom; hence it often happens that there is little water in the Hwang ho. However, as the long chains of mountains become loaded with snow and ice, the atmosphere is gradually charged with vapor, the clouds increase, and rains truly astonishing are sometimes seen, which joining with the fountain of snow and the mountain torrents, must naturally produce frightful inundations, especially if these causes act at the same time, and over a considerable space. Once in traveling in the defiles, I saw a town suddenly destroyed by a mountain torrent, the water rushed to the Hwang ho which was not far distant, and the inhabitants had scarcely time to save themselves. With respect to the yellow color of the Hwang ho; I have traversed from 200 to 300 leagues in Shanse, and to the higher part of the river, there is scarcely any other soil, even in the highest mountains, than a very stiff clay of a bright yellow. As there is little rain, the whole atmosphere is charged with a very fine, yellow dust, which fills the eyes, nose, ears, and

mouth. It is not possible to go a league without having the face and clothes of a yellow color (this dust, however, does not cause pain in the skin like that of Chihle, which is charged with nitre and soda); so that not only the rivers and brooks, which flow over a bed of this clay are yellow; but also all the water whose surfaces communicate with the atmosphere. This yellow dust causes the deposits of the Hwang ho, in its inundations, to give the soil a surprising fertility. In Honan there are two good crops in the year, and the first is almost entirely of corn. I have nowhere seen corn grow with such vigor, nor eaten of such fine and nutritious flour; it is used at Peking for the finest pastry. Sometimes after the first crop, they are satisfied with sowing the corn, and covering it over again, without ploughing the land; at other times the seed is cast according as the water retires, without any other labor. It appears to succeed well everywhere. What a wonderful source of riches is the Hwang ho! Ah! immortal glory would doubtless attend the happy genius who might know how to restrain its fury, and profit by its favors; but is not this beautiful prodigy beyond the powers of man? The government lays out an immense sum on the Hwang ho every year; but if it once break through the obstacles opposed to it, its fury is more terrible, and the disaster the more extensive. I am inclined to think that if its torrent once poured into the plain of Honan, no human power could restrain it, it might possibly be directed from its source through the mountains and deserts, but it is a space of many hundred square leagues.

11. The *peko* are the chiefs, or officers, which are taken from among the natives of the country; there are seven classes of them.

12. The Chinese divide Tibet, and probably some of the neighboring states, into three parts: 1st Se Tsang, or Western Tsang. 2d Tscen Tsang, or Anterior Tsang. 3d Heaou Tsang or Ulterior Tsang. These three expressions will recur elsewhere.

13. Yárkand should be in the map, between Oushi and Khoten, but there is not sufficient room, because the six pages of the map are equal, and always filled up, so that Yárkand is placed elsewhere, and a note written that it is in such a position: such are Chinese maps!

Additional notes. The author says, that if politeness and ceremony be observed towards the Mohammedans, they imagine that they are feared, and become arrogant; but in showing severity and rudeness, they are impressed with fear and respect, and are then supple and manageable. This reflection is equally applicable to the author's countrymen. The author marks his distances by a day's journey on horseback. The horses of Chihle are weak, on a continued journey it would be difficult to make more than 100 le in the day. Horses come from Se Yu, and from eastern Tartary which are more vigorous. The Chinese who are banished to Ele and other parts of Se Yu, are usually there for life, and are condemned to a slavery which does not appear very severe, and which may be easily bought off by a moderate sum. There are some crimes, designated by the laws, for which those banished for life may never partake of the emperor's pardon. Of this number are those Christians, who summoned before the tribunals, have refused to apostatize. Those who are not included in this law of exception, are liberated in the general pardons which are pretty frequent; they who behave well also have the hope of being restored to their families, and the refractory are immediately punished. By this means they are restrained in good order, and return in the end to finish their lives in peace.

ART. II. *Notices of Chusan by Dr. James Cunningham, F. R. S. Extracted from Harris' Complete Collection of Voyages.*

ACCORDING to captain Alexander Hamilton, the English factory at Chusan was commenced by the new East India Company in 1700, and abandoned by the chief, Mr. Allan Catchpole in 1703, by reason of the oppression of the officers, and the Company's neglect of sending money sufficient to carry on their trade. Two letters written by Dr. James Cunningham F. R. S. the surgeon of the factory and associate of Mr. Catchpole in 1701, are preserved in Harris' Collection of Voyages, from which we extract a few paragraphs relating to the settlement. He left Borneo in July, and on the 1st of October, after stopping near Fuhchow foo in Fuhkeën for refreshments, the ship anchored near the land in lat. 30° N., until the captain found the way by boat to the Great Chusan, distant about twelve leagues beyond the first islands to the group, from whence a pilot was obtained, who carried the ship to the harbor.

"Upon this island," says the doctor, who dates his letter from the factory, "the Chinese have granted us a settlement and liberty of trade, but not to Ningpo, which is six or eight hours' sail to the westward, all the way among islands; this being the largest, is eight or nine leagues from east to west, and four or five leagues in breadth. About three leagues from that point to the mainland, called cape Liampo by the Portuguese, but Ketow by the Chinese, at the west end of this island, is the harbor, very safe and convenient, where the ships ride within call of the factory, which is built close by the shore, on a low plain valley, with near two hundred houses about it, for the benefit of trade, inhabited by men whose jealousy has not, as yet, permitted them to let their wives dwell here; for the town where they are is three quarters of a mile farther from the shore, environed with a fine stone-wall, about three miles in circumference, defended by twenty-two square bastions, placed at irregular distances, besides four great gates on which are planted a few old iron guns, seldom or never used: the houses within are very meanly built. Here the tsungping, or commandant of the island lives, and betwixt three and four thousand beggarly inhabitants, most of them soldiers and fishermen; for the trade of this place, being newly granted, has not, as yet, brought any considerable merchants hither. The island in general abounds with all sorts of provisions, such as cows, buffaloes, goats, deer, hogs, wild and tame geese, ducks, and hens, rice, wheat, cala-

vances, coleworts, turnips, potatoes, carrots, beetach, and spinage; but, for merchandise, these is none, except what comes from Ningpo, Hangchow, Nanking, and the inland towns, some of which I hope to see when I have acquired a little of the Chinese language. Here also the tea grows in great plenty, on the tops of the hills, but it is not in such esteem as that which grows on more mountainous islands. Although this island is pretty well stored with people, yet it is far from what it was in P. Martini's time, as he describes Chusan."

After mentioning Pooto, belonging to a monastery of Budhists, Dr. Cunningham speaks of another island called Kintang, "five leagues from Chusan in the way to Ningpo, whither, they say, a great many officers retire to live a quiet life, after they have given over their employments. On that island also are said to be silver-mines, but prohibited to be opened. The rest of the circumjacent islands are either desert, or meanly inhabited by a few people, but all of them stored with abundance of deer: for it is not long since the island of Chusan began to be peopled. It is true, in Martini's days, about fifty years ago, it was very populous for the space of three or four years; at which time the fury of the Tartar conquest was so great, that they left it desolate, not sparing so much as the mulberry-trees (for then they made a great deal of raw silk here). And in this condition it continued till about eighteen years ago; then the walls of the port, or town as it now is, were built by the governor of Tinghae for a garrison to expel some pirates, who had taken shelter there. About fourteen years ago, the island beginning to be peopled, there was a tsungping, or commandant, sent to govern it for three years, to whom succeeded the late tsungping (who procured the opening of this port to strangers), whose government continued till April last, being translated to be tsungping of Teënching wei, near to Peking, and was succeeded by the present tsungping, who is son to the old tsungping of Amoy."

ART. III. *Wars between Burmah and China, described by Marco Polo, and by Burmese historians.*

TAGAUNG, the original seat of the Burman empire, situated on the Irawadi, is said to have been destroyed by Tartars and Chinese, prior to our era. Mogaung, Bamoo, Momeit, Ava, upon or near the same

river, and Thenni and other places on the Salwen, have all been invaded by hostile armies from the north. The Burmese, in their turn, have also sometimes entered the Chinese territories with hostile purposes, and sometimes too with peaceful intentions. In war, however, they seem always to have been regarded by the Chinese as their most formibable foreign foes. Many hardfought battles have been witnessed on their frontiers, and recorded by the Chinese. We have other records of these wars, one of which occurred seven years prior to the accession of Kublài, and is thus described by the Venetian traveler Marco Polo.

"It happened that in the year 1272, the grand khan sent an army into the countries of Vochang and Karazan for their protection and defense against any attack that foreigners might attempt to make: for at this period his majesty had not as yet appointed his own sons to the governments, which it was afterwards his policy to do; as in the instance of Centemur, for whom those places were erected into a principality. When the king of Mien, and Bangala, in India, who was powerful in the number of his subjects, in extent of territory, and in wealth, heard that an army of Tartars had arrived at Vochang, he took the resolution of advancing immediately to attack it, in order that by its destruction the grand khan should be deterred from again attempting to station a force upon the borders of his dominions. For this purpose he assembled a very large army, including a multitude of elephants (an animal with which his country abounds,) upon whose backs were placed battlements of castles, of wood, capable of containing to the number of twelve or sixteen in each. With these, and a numerous army of horse and foot, he took the road to Vochang, where the grand khan's army lay, and encamping at no great distance from it, intended to give his troops a few days of rest. As soon as the approach of the king of Mien, with so great a force, was known to Nestardin, who commanded the troops of the grand khan, although a brave and able officer, he felt much alarmed, not having under his orders more than twelve thousand men (veterans, indeed, and valiant soldiers), whereas the enemy had sixty thousand, besides the elephants armed as has been described. He did not, however, betray any signs of apprehension, but descending into the plain of Vochang, took a position in which his flank was covered by a thick wood of large trees, whither, in case of a furious charge by the elephants, which his troops might not be able to sustain, they could retire, and from thence, in security, annoy them with their arrows. Calling together the principal officers of his army,

he exhorted them not to display less valor on the present occasion, than they had done in all their preceding engagements, reminding them that victory did not depend upon the number of men, but upon courage and discipline. He represented to them that the troops of the king of Mien and Bangala were raw and unpracticed in the art of war, not having had the opportunities of acquiring experience that had fallen to their lot; that instead of being discouraged by the superior number of their foes, they ought to feel confidence in their own valor, so often put to the test: that their very name was a subject of terror, not merely to the enemy before them, but to the whole world; and he concluded by promising to lead them to certain victory.

"Upon the king of Mien's learning that the Tartars had descended into the plain, he immediately put his army in motion, took up his ground at the distance of about a mile from the enemy, and made a disposition of his force, placing the elephants in the front, and the cavalry and infantry, in two extended wings, in their rear, but leaving between them a considerable interval. Here he took his own station, and proceeded to animate his men and encourage them to fight valiantly, assuring them of victory, as well from the superiority of their numbers, being four to one, as from their formidable body of elephants, whose shock the enemy, who had never before been engaged with such combatants, could by no means resist. Then giving orders for sounding a prodigious number of warlike instruments, he advanced boldly with his whole army towards that of the Tartars; which remained firm, making no movement, but suffering them to approach their entrenchments. They then rushed out with great spirit and the utmost eagerness to engage; but it was soon found that the Tartar horses, unused to the sight of such huge animals, with their castles, were terrified, and wheeling about endeavored to fly, nor could their riders by any exertions restrain them, whilst the king, with the whole of his forces, was every moment gaining ground. As soon as the prudent commander perceived this unexpected disorder, without losing his presence of mind, he instantly adopted the measure of ordering his men to dismount and their horses to be taken into the wood, where they were fastened to the trees. Being dismounted, the men without loss of time, advanced on foot towards the line of elephants, and commenced a brisk discharge of arrows; whilst, on the other side, those who were stationed in the castles, and the rest of the king's army, shot vollies in return, with great activity; but their arrows did not make the same impression as those of the

Tartars, whose bows were drawn with a stronger arm. So incessant were the discharges of the latter, and all their weapons (according to the instructions of their commander) being directed against the elephants, these were soon covered with arrows, and suddenly giving way, fell back upon their own people in the rear, who were thereby thrown into confusion. It soon became impossible for their drivers to manage them, either by force or address. Smarting under the pain of their wounds, and terrified by the shouting of the assailants, they were no longer governable, but without guidance or control, ran about in all directions, until at length, impelled by rage and fear, the rushed into a part of the wood not occupied by the Tartars. The consequence of this was, that from the closeness of the branches of the large trees, they broke, with loud crashes, the battlements or castles that were upon their backs, and involved in destruction those who sat upon them. Upon seeing the rout of the elephants, the Tartars acquired fresh courage, and filing off by detachments, with perfect order and regularity, they remounted their horses, and joined their several divisions, when a sanguinary and dreadful combat was renewed. On the part of the king's troops there was no want of valor, and he himself went amongst the ranks intreating them to stand firm, and not to be alarmed by the accident that had befallen the elephants. But the Tartars, by their consummate skill in archery, were too powerful for them, and galled them the more exceedingly, from their not being provided with such armor as was worn by the former. The arrows having been expended on both sides, the men grasped their swords and iron maces, and violently encountered each other. Then in an instant were to be seen many horrible wounds, limbs dismembered, and multitudes falling to the ground, maimed and dying; with such effusion of blood as was dreadful to behold. So great also was the clangor of arms, and such the shouting and the shrieks, that the noise seemed to ascend to the skies. The king of Mien, acting as became a valiant chief, was present wherever the greatest danger appeared, animating his soldiers and beseeching them to maintain their ground with resolution. He ordered fresh squadrons from the reserve to advance to the support of those that were exhausted: but perceiving at length that it was impossible any longer to sustain the conflict, or to withstand the impetuosity of the Tartars; the greater part of his troops being either killed or wounded, and all the field covered with the carcases of men and horses, whilst those who survived were beginning to give way; he also found himself

compelled to take to flight with the wreck of of his army; but of whom numbers were afterwards slain in the pursuit.

"The losses in this battle, which lasted from the morning till noon, were severely felt on both sides; but the Tartars were finally victorious: a result that was materially to be attributed to the troops of the king of Mien and Bangala not wearing armor as the Tartars did, and to their elephants, especially those of the foremost line, being equally without that kind of defense, which, by enabling them to sustain the first discharges of the enemy's arrows, would have allowed them to break his ranks and throw him into disorder. A point perhaps of still greater importance is, that the king ought not to have made his attack on the Tartars in a position where their flank was supported by a wood, but should have endeavored to draw them into the open country, where they could not have resisted the first impetuous onset of the armed elephants, and where by extending the cavalry of his two wings, he might have surrounded them. The Tartars having collected their forces after the slaughter of the enemy, returned towards the wood into which the elephants had fled for shelter, in order to take possession of them, where they found that the men who had escaped from the overthrow were employed in cutting down trees and barricading the passages, with the intent of defending themselves. But their ramparts were soon demolished by the Tartars, who slew many of them, and with the assistance of the persons accustomed to the management of the elephants, they possessed themselves of these to the number of two hundred or more. From the period of this battle, the grand khan has always chosen to employ elephants in his armies, which before that time he had not done. The consequences of the victory were, that his majesty acquired possession of the whole of the territories of the king of Bangala and Mien, and annexed them to his dominions."

A tooth of Gaudama was the cause of several wars. This tooth refusing to quit China, the king proceeded thither, and the two sovereigns lived together for three months, during which time the emperor daily supplied him with food served up in gold and silver dishes. On departing from China, the king delivered these said dishes to the emperor's religious teacher, with directions to have food daily offered in them to Gaudama's tooth. Thus a precedent was formed; and succeeding emperors demanded the presentation of similar vessels, "as tokens of their *tributary* subjection to China." In 1281, the emperor sent a mission to enforce this demand; and all its members having been put to death by the Burmese, the Chinese

in 1284, sent a powerful army which took the capital Paghan, and pursued the king, who had fled to Bassein, to a place below Prome called *Taroup-mo* or Chinese point.

In 1300, the Chinese sent an army into Burmah in order to reïnstate the king, who had been displaced by some rebellious nobles. It was this army which in one night dug the famous canal called *Theng-duc-myaung*, communicating with the river Zo. The canal was 4900 feet long, 14 broad and 14 deep, and is still in existence.

In 1412, a war broke out, and large armies took the field. The following year, the quarrel was decided in single combat by two horsemen, one selected from each nation. The Chinese was killed, and the army, then besieging Ava, immediately withdrew from the country.

In 1442, gold and silver vessels were again demanded as tribute, which being refused, the Chinese the next year invaded the country, and hostilities continued several years.

In 1562, "the lord of many white elephants, the great king of Pegu," after conquering Ava, sent a large army to the frontiers of China, and having subdued several large towns and cities, "built monasteries and pagodas, and there established the Budhistic religion in its purity."

In 1601, the king of Ava returned and rebuilt his capital which had been destroyed by the army of Pegu; he then proceeded against Bamoo, and the chief fled to Yunnan. The king, after capturing Bamoo, sent his son with a message to the governor of Yunnan, threatening to attack him if he refused to surrender the fugitive chief. The governor made a reference to the emperor, who directed the chief to be surrendered, observing, that he was a subject of Ava, and that if the Chinese protected him their territory would be disquieted. The chief was killed in attempting to escape, but his corpse, with his wife and children, was sent back to the king.

The reigning dynasty, becoming the predominant power in China, ascended the throne in 1644. In the southern provinces, however, the Ming family still retained its authority. According to the royal chronicles of the Burman kings — from which, as translated by colonel Burney, we have quoted the preceding notices, the history of the wars is thus continued.

"In in the year 1658, during the reign of Meng-yé-yanda-meit, also called Nga-dat-dayaka, king of Ava, Youn-lhí (in Chinese Yunglĭh), who had been set up as emperor in the southern provinces of China, having been attacked by the Tartars from the north, came down to Mo-myín (Chinese Tăng-yuĕ chow), and sent a message

to the chief of Ba-mô, saying that he would reside at Ba-mô, and present 333 pounds of gold to the king of Ava. The chief replied, that he dare not forward such a message to Ava, and Youn-lh íthen offered to become a subject of the king of Ava. The chief made a reference to Ava, and the king ordeted him to allow Youn-lhí and his followers to come in, upon condition that they relinquished their arms, and to forward them to Ava. Youn-lhí then came in with upwards of sixty of his nobles, including the governor of Maing-tshí or Yunnan, and 600 horsemen, and the whole were forwarded to Ava, and a spot of ground in the opposite town of Tsagain was allotted to them. The Burmese chronicles, however, create an impression, that Youn-lhí desired to carve out a new kingdom for himself in Burmah, and state, that before coming into Ba-mô, he ordered a large army, which was still under his orders, to march after him towards Ava by two different routes, one portion by Mómeit, and the other by Thein-ní and Mo-nê.* Shortly after Youn-lhí reached Ava, accounts were received that a large force belonging to him was attacking the Burmese territory near Mómeit, and when questioned by the Burmese, Youn-lhí said, that his generals were not aware of his having become a subject of the king of Ava, but that he would write a letter, by showing which the Chinese generals would desist. The king of Ava, however, preferred marching a force against the Chinese, who defeated it, as also a second force, and then came down and attacked the city of Ava. Some of the exterior fortifications were carried, and the Chinese penetrated to the southward, set fire to the monasteries and houses, and desolated a large tract of country in the direction. They then returned to the assault of the city, but were repulsed with much loss; and a heavy fire being kept up against them from the guns on the walls, which were served by a foreigner named Mitharí Katan (Mr. Cotton?) and a party of native Christians, a shot killed a man of rank among the Chinese, who then retreated from before Ava, and proceeded towards Mó-nê and joined the other portion of Youn-lhí's army, which had been ordered to march down by Thein-ní and Mó-nê. The king then repaired the fortifications of Ava, and summoned to his assistance his two brothers, the chiefs of Taung-ngú and Prome. The Chinese army when united again ad-

* In the account of the journey of certain Chinese from Siam to China by land, given in the 1st vol. of Du Halde, it is stated, that when the Tartars made themselves masters of China, "a great number of Chinese fugitives from the province of Yunnan dispossessed their neighbors of their land, and settled there themselves, and the inhabitants of Kamarett (a Shan town on the frontiers of China) were forced to abandon their city

vanced from Mo-nê, and succeeded, notwithstanding many attempts made by the Burmese to stop and check them, in again investing Ava, which they besieged for several months. The families and property of many of the Burmese troops, being outside of the city, were seized by the Chinese and maltreated or destroyed; and this circumstance, joined to a great scarcity of provisions, created much sorrow and suffering among the besieged. The troops had neither rice nor money to purchase it, and on applying to the king, he observed that they had received their grants of paddy land for their services, and that he had no rice to give them; at the same time he stationed some of his women at the palace-gate with rice for sale. The commanders of the troops at last complained against the king to his younger brother, the prince of Prome, who in the month of May, 1661, entered the palace, seized the king and his family, and assumed the sovereignity with the title of 'Meng-yé-gyô-gaung.' The dethroned king and his family were, shortly after, sent to the Khyenduen river and drowned, and hence he is also styled in history Yegyá-meng, or, the king thrown into the water. As soon as Meng-yé-gyô-gaung took the reins of government, the affairs of the Burmese began to prosper. He succeeded in several successive attacks on the Chinese besieging force in different directions, and at last, as the Chinese suffered severely from these attacks and from an epidemic disease, they, one night in the month of November, 1661, evacuated their entrenchments before Ava and fled, leaving most of their baggage and property.

"Shortly after, the king of Ava was advised not to allow Youn-lhí and all his Chinese followers to reside together at Tsagain, but to make the latter take the oath of allegiance, and then disperse them in different parts of the country. The king ordered all the Chinese, with the exception of Youn-lhí and the governor of Yunnan, to be sworn; but when the Burmese officers summoned the Chinese to attend at the pagoda where the oath was to be administered, they refused to come unless the governor of Yunnan accompanied them. He was accordingly invited also, and on coming to the pagoda and seeing many Burmese troops in attendance, he imagined that it was their intention to put the Chinese to death. He and several of the Chinese suddenly snatched the swords out of the hands of some of the soldiers and attacked them, killing many of the Burmese; who, however, at last mounted the enclosure walls of the pagoda, and fired down upon the Chinese, until many of them were killed and the remainder submitted. But as soon as the king of Ava heard of this

affair, he ordered the whole of the Chinese, with the exception of Youn-lhí, to be put to death.

"In the month of Dec., 1661, the Tartars marched down a force of 20,00 men, under Ain-thí-weng, the governor of Yunnan, which took post at Aung-peng-lay, and sent a mission to the king of Ava, demanding Youn-lhí, and threatening, on refusal, to attack Ava. The king summoned a council of his officers, and observing that in the reign of king Du-pa-yŏun-dayaka, Thó-ngán-buá had been surrendered to the Chinese, and in the reign of king Nga-dat-daya-ka they had been made to surrender the chief of Ba-mô to the Burmese, gave it as his opinion, that these two precedents would justify his own delivering Youn-lhí to the Tartars. One of the Burmese officers expressed his entire concurrence in his majesty's opinion; adding, that the Tartars were very powerful, and that the Burmese troops and inhabitants were suffering much from their war with the Chinese. Youn-lhí, with his sons and grandsons, were accordingly, on the 15th January, 1662, forwarded to the Tartar camp, and delivered over to the Tartar general. He, however, sent another mission to demand the person of the Chinese governor of Yunnan, but the king of Ava having replied, that he had executed that governor for ingratitude and treachery, the Tartar camp broke up on the 22d January and returned to China. The mutual surrender of fugitives of every description is now an established principle in the relations between the two kingdoms, and the Chinese are said to inclose carefully in a large cage, and forward to Ava, any Burmese fugitives required by the king of Ava.

"For a full century after Youn-lhí was surrendered, the Chinese and Burmese appear to have continued in peace, but at last, in the year 1765, in the reign of Tshen-byú-yen, king of Ava, the second son of Alompra, another war broke out between the two nations; and as this war is the last which has occurred between them, and is often referred to by the Burmese with pride and exultation, and as its details are recorded with some minuteness, and are really calculated to give European nations a more favorable opinion of Burmese courage and military skill, I shall endeavor to make a free translation of the account of it, which is contained in the 29th and 30th volumes of the chronicles of the kings of Ava."

This account as extracted and translated by colonel Burney is reserved for our next number.

ART. IV. *Ma Twanlin, the Chinese historian, with a brief notice of his writings: translated for the Repository from the French of Rémusat.*

[For the following translation from Rémusat, we are indebted to the kindness of a friend. Our readers will be glad to know that other papers from the same author and the same translator will be given in the future numbers of the Repository.]

MA TWANLIN, surnamed Kweiyu, one of the most celebrated of the learned men of China, or at least, one of those best known in Europe, was born at Lŏping,* in the province of Keängse, about the middle of the 13th century. His father, named Ma Tinglwan, held an important office at the court of the last emperors of the Sung dynasty. He sent Ma Twanlin to study at the school of Keaou-he, the most illustrious, in modern times, of the interpreters of the classic books. After having made, under this excellent master, a progress which announced what he would one day become, the young Ma Twanlin obtained a place which he soon relinquished. The fall of the Sung dynasty, and the conquest of China by the Mongols, decided him to renounce the civil service, and devote himself to literary and historical pursuits. He published, under the title of Ta Heŏ Tseĕ Chuen,† a commentary upon the Ta Heŏ, or Superior Lessons.

But Ma Twanlin's chief claim to distinction rests upon his Wăn Heën Tung Kaou, (*Recherche Approfondie des Anciens Monumens*, or) Antiquarian Researches. He was twenty years engaged in this work. The preface, which he has placed at the beginning, is a master-piece of reasoning and criticism. Ma Twanlin examines and judges with impartiality the labors of those who had preceded him in the same researches, and exposes the motives by which he was governed in the composition of his work. The historians who have succeeded best in tracing a picture of the revolutions which caused the rise and falls of the different dynasties, left much undone. Their works were deficient in the details of events, in facts relative to literature and physical history, as well as the history of government,

* Lŏping is the name of a town and district in the department of Jaouchow. Our author is often called Ma Twanlin of Poyang. Poyang is a town near Loping, upon the lake Poyang.

† The Ta Heŏ is a treatise on moral and political economy, in which the author Tsangtsze, one of the principal disciples of Confucius, taking for his text a discourse of his master, develops, in eleven chapters, the doctrines of Confucius on the duties of men considered as members of families and citizens of a state. This work, the Ta Heŏ, has been admitted into the number of the Four Books and even occupies the first place among them

morals, and manners. As early as the times of Confucius, that wise man complained of the want of authentic documents for a thorough knowledge of the prevailing customs during the reigns of the two dynasties of Heä and Shang. It was then very important to collect and preserve all those which time had spared, and the substance of which could not be entirely included in the historical books and memoirs of the different dynasties.

From these considerations, developed in the preface of Ma Twanlin's work, we may judge of the interest of his collection; but it is necessary to have gone through and made use of it, to appreciate all the author's plan and the merit of the execution. With regard to the extent, the number and diversity of subjects treated, this "Book of Inquiries" might be compared to the memoirs of the French Academy of Inscriptions, but we find in it an order and arrangement which the nature of the academical collections does not admit of. In fact, the author, following the order of subjects, gives numerous extracts from curious books treating of the most various matters, memoirs, dissertations, in which he has preserved as much as possible, the exact expressions of the original writers, and more than all the most accurate and extensive bibliography.

The merit of the plan is ascribed by Ma Twanlin to the author of the Tung Teën, named Towyew, who wrote in the 8th century; some other authors had already tried to carry it into effect. Towyew had discoursed, under so many separate heads, of ground-rents and taxes, a metallic currency and different modes of exchange, on population, the civil administration, justice, markets and the traffic in grain, tributes paid by provinces, the employment of the public funds, the choice and promotion of magistrates, studies and examinations, the duties of all the officers of state, sacrifices and solemn rites in honor of the gods, the worship of the ancestors of the different imperial dynasties, the ceremonies of the court, music, war, punishments, geography, and the different divisions and subdivisions of the territory of the empire, the geography and history of foreign nations. But this fine work ends at the year 755. Ma Twanlin undertook to revise, correct, and amplify it, to render it complete for the time which it includes, and to continue it, in all its parts, down to 1224; so that it contains everything relating to these different subjects from Yaou and Shun to the southern Sung dynasty, that is to say, from two thousand four hundred years before Jesus Christ to the twelfth century of our era.

Not content with this immense mass of materials, he added, afte

the same plan, and for the same space of time a complete series of extracts and commentaries on the classical books and others, on the succession and genealogy of the emperors, upon the institution of principalities and feudal tenures, upon celestial phenomena, and remarkable events of all sorts. With this addition, the work is in four and twenty parts, preceded by an equal number of dissertations or prefaces, adapted to each part, and makes three hundred and forty-eight volumes, which, in the two copies belonging to the royal or king's library at Paris, are bound, in the Chinese fashion, in one hundred, and contain the substance of at least twenty or twenty-five common quarto volumes.

The titles alone of these divisions are worthy of the greatest admiration, and inspire the most lively interest. It would be too long to give them here, and we will only observe that the order of subjects is not the only one to which the author has attended, and that he is not less exact in following the order of time through all the divisions; so that one is sure to find, under each subject, the facts which relate to it, chronologically arranged, according to the order of dynasties and reigns, year by year and day by day. We cannot too much admire the labor of research which was necessary in the collection of the mass of materials, the sagacity with which they are arranged, the clearness and precision with which the writer has placed this multitude of objects, each in its true light. We may say that this excellent work is a library in itself, and that if Chinese literature possessed no other, the language would be worth learning for the sake of reading this alone. It is not solely with China that it makes us acquainted, but with a great part of Asia in its most important relations — in everything relative to religion, legislation, moral and political economy, commerce, agriculture, natural history, history, physical geography, and ethnography. We have only to choose the subject that we wish to study, and translate what Ma Twanlin has said upon it. The facts are all stated and arranged, the sources indicated from which they were obtained, and the authorities cited and discussed. Here are, in fact, so many ready made dissertations which, translated into the European languages, would spare us much inquiry and research, and enable us to appear very learned at a small expense.

We may judge of the importance of this great work by the use which has been already made of it; the small number of Europeans who have given their attention to China have drawn upon it largely. Visdelot has taken from it the account of the Tartar nations found in the supplement of the Oriental Library, and the same work has fur-

nished to De Guignes, the greater part of the materials which he has employed in his history of the Huns. From the same source was taken the catalogue of comets observed in China, which Pingsé has inserted in his "cometography," as well as that of the ærolites, besides the fragments of geography and ethnography contained in the first volume of the "Mélanges Asiatiques," and many other precious documents. The best informed of the missionaries have made free use of the same materials, and some of them, Père Cibot for example, have procured for themselves the appearance of great acquaintance with Chinese books, simply by enumerating the names of authors and titles of works quoted by Ma Twanlin, and forgetting to make mention of himself; so that we may truly say that, it is to him alone we should refer the origin of the greater part of the positive knowledge which we possess in Europe, of Chinese antiquities. It is to be regretted that instead of the ill-directed researches, often undertaken by incompetent writers, the compilations full of idle notions and repetitions, and the insignificant narratives having for their object to make us acquainted with China, that no one has attempted to work the precious mine of this great book, where every question on the subject of Eastern Asia finds the most satisfactory answer. There are many parts of the work of Ma Twanlin which merit an entire translation, and which would furnish important ideas for historical and natural science.

The Wăn Heen Tung Kaou was offered to the emperor Jintsung in the seventh month of the fourth year of his reign, 1317. It was examined by the most able of the Chinese literati, and upon their report to the emperor, this work, stamped with the approbation of the Hanlin, (or Imperial Academy) was published under the imperial authority, in 1321.

Some time after, Leaou Mängyew, who had served under the last emperors of the Sung dynasty with Ma Tinglwan, the father of Ma Twanlin, having been made president of the Board of Office, wished to give a place to Ma Twanlin; but he being already advanced in years declined to accept the appointment. About the same time his father, Ma Tinglwan died in extreme old age. Ma Twanlin afterwards accepted a literary employment, which however he soon relinquished, and retired to his own home where he died. The dates of neither his birth nor death are precisely known. It is probable that he was born about the year 1245, and died in 1325.

We find some account of Ma Twanlin in the 34th book of the Sew hung Keen Loo, on the 8th and following pages. Fourmont has

badly translated the title of his work in the catalogue of Chinese books in the Royal Library.

The two copies of the Wăn Heën Tung Kaou which are in the Royal Library are of an imperial edition published in the year 1724, by order of an emperor of the reigning dynasty. A continuation of the great work which brings it down to the present times, has been made in China under the name of Sew Wăn Keën Tung Kaou, or Supplement to the Antiquarian Researches. Of all the Chinese books now wanting to complete the collection of the Royal Library, this is, perhaps, the one which it is most desirable to procure.

ART. V. *Opium and Alcohol, considered in their effects on the human system when used merely as a luxury.*

THE possession of health, is undoubtedly one of the greatest earthly blessings that man can enjoy; and to endeavor to preserve it is both his interest and duty. Life at the longest is short; and with a vast number it is rendered still shorter, either by their own imprudences, or by a careless observance of those laws, on which our physical and moral happiness is made to depend. And when we consider the complexity of our organization, the intimate and mutual dependence of one organ upon another, and the numerous predisposing and exciting causes of disease and accidents to which we are necessarily or voluntarily exposed, it is cause for wonder that we live so long as we do. There cannot be a question that much of the misery and wretchedness, disease and premature death, which abound in our world, is to be atttributed to a willful and criminal neglect of the laws of health and longevity.

Setting aside the great mortality arising from pestilential diseases, perhaps the next most fruitful source of death is the artificial mode of living, which custom, ignorance, or a pernicious taste, or all these, have cherished and rendered fashionable. Our limits will not allow us to describe their different varieties. We shall simply offer a few brief observations on the baneful influence of alcohol and opium.

Both of these substances,— the one an invariable product of the vinous fermentation, and the other the natural inspissated juice of the Papaver somniferum,— are, in the hands of the physician, medicinal

remedies of the greatest value; but like many other good gifts of a kind Providence, their use has been abused and perverted to the worst of purposes. When administered in large doses, their poisonous effects are evinced in so palpable a manner, that none can gainsay or dispute them. But when taken continuously in smaller and gradually accumulative doses, as practiced by opium-eaters and spirit-drinkers, their effects upon the constitution not being so immediate, nor so apparent to the unprofessional eye, there are many who believe and affirm, that not only is their use compatible with a long enjoyment of health, but that they are also in a great measure free from those injurious qualities ascribed to them. Such superficial observation and hasty conclusion have of course retarded the development of the truth; but the time will come, when these far-spreading vices, which are now ruining so large a portion of our race, will be seen in their true light, and adequate means employed to check and suppress them.

We learn from various historical works, that alcohol has been known as an intoxicating drink for upwards of 900 years. The Saracens in the the 11th or 12th century appear to have constructed a distilling apparatus; and the Chinese are said to have been acquainted with the art of distillation at a period much earlier than this. It soon became very generally known; and an intoxicating liquor of some kind, obtained by distillation, from barley, fermented raisins, figs, mare's milk, molasses, &c., was possessed by almost every nation. Its nature and effects were so ill understood, that it was thought to possess the wonderful property of prolonging life, and making men young, blooming, and happy for ever! and hence called *aqua vitæ*. Ignorance of its real properties caused it to be introduced, in 1581, as a cordial into the British army and navy,—an error which has been attended with the most melancholy results, as it has been a great cause of drunkenness, and all its concomitant evils, not only in the army and navy, but generally throughout the British isles and dependencies.

The use of opium can be traced to an earlier date than alcohol. The Grecians appear to have been acquainted with its soporific power; and as a medicine it has been employed for many centuries by all civilized countries. It was introduced into the materia medica, more than two hundred years before the Christian era. From its easy operation, from fatal accidents often occurring from its extensive and indiscriminate use as a medicine, and from its being frequently resorted to for the purpose of committing murder and sui-

cide, it is one of the most important poisons that comes under the examination of the medical jurist; and it is on these accounts, that its symptoms and modes of action have been long made the subject of investigation, both amongst physicians and toxicologists.

Alcohol, in its uncombined state, as in ardent spirits, operates upon the system as a powerful local and diffusable stimulant. Its local irritant effects are shown by various experiments performed by Brodie, Magendie, Beaumont, Christison, and Orfila. When applied in its concentrated state upon animals, it produced death, and when less concentrated, vascularity, inflammation, and extravasation. When taken into the stomach it acts, in the first instance, locally upon that organ, exciting heat and if in large quantities burning pain, and then generally upon the system. Its stimulating influence is communicated either by the sentient nerves of the stomach to the cerebro-spinal system, and from thence to the whole economy, or by absorption into the blood by the veins and lymphatics: it is probable that both views are correct. That the nerves convey the stimulus is shown from the instantaneous exciting effect that follows the draught of any alcoholic drink, and that it is absorbed into the blood is proved from the strong odor of spirit which emanates from it, in a person who has died from intoxication, and also from its being able to be detected by experiment.

The degree of stimulation depends much upon modifying circumstances. If the quantity taken is small, general excitement is not very obvious; but if considerable, the most marked symptoms of excitement display themselves, followed by depression and collapse. If the temperament also is excitable, sanguineous or nervous, the greater is the susceptibility to its impression. The chief and most common symptoms which follow the use of ardent spirits, or any intoxicating liquor, are a high flow of spirits, feelings of mirth, loss of care, loquacity, mental activity, increased bodily exertion, quick strong pulse, flushed face, &c. If the stimulus is continued, intoxication is produced, which ends either in sleep, coma, or death. If it terminates in sleep, which it usually does if the constitution is strong, and the quantity of liquor taken not very considerable, no farther injurious effects follow, for the present, except a temporary derangement of the stomach, brain, &c. If it ends in coma, then all the symptoms of dreadful collapse manifest themselves, from which the individual in a few hours, may be restored, but seldom to health; for no sooner has the brain regained somewhat of its usual power, than reäction takes place, evidenced by a flushed face, injected eyes

restlessness, delirium, and often fever, which frequently terminates in apoplexy or typhus. If the quantity of spirits taken is excessive, as in wagers, the usual result is sudden death. Numerous authenticated cases are published which show the frequency of this occurrence. The most common diseases it directly excites and predisposes to, are the following: first, dropsy; second, incurable dyspepsia; third, inflammation of the brain; fourth, tuberculated liver; fifth, delirium tremens. The others that have been enumerated, are induration of the pancreas and mesenteric glands, scirrhus of the pylorus of the stomach, disease of the kidney, irritation and stricture of the urethra and bladder, aneurism of the heart and great vessels, apoplexy of the lungs and brain, mania, melancholia, dementia, and sometimes fatuity, epilepsy, and spontaneous combustion. In addition to this frightful list of diseases, individuals of intemperate habits are liable to all kinds of accidents, exceedingly susceptible to the influence of contagion and epidemics, and when the subjects of disease are the most difficult to be cured. In addition to its destructive effects upon the body, and enervating influence upon the mind, it debases the moral character of the individual, making him a slave to appetite and passion, and extinguishing every good principle, rendering him brutish, miserable, and degraded; and finally leading to poverty, vice, and ruin. These effects are not confined to the poorer classes; among the higher, how many men, distinguished for their talents and respectability, have fallen victims to this dangerous habit, sacrificing everything to its gratification!

The operation of opium upon the constitution, greatly depends, like alcohol, upon the quantity and frequency of its being administered. It is also greatly modified, by age, sex, temperament, habit, climate, idiosyncracy, &c. In very large doses, it acts as a rapid and powerful poison, and is not unfrequently resorted to as such by the Chinese, who take for this purpose, two mace of the extract dissolved in a little water. In these large doses excitement is scarcely apparent, the pulse from the first being slow, attended with drowsiness and stupor, which rapidly increasing are followed by apoplexy and death.

Opium is classed under the head of narcotics. It operates chiefly on the nervous system, through the medium of the blood, possessing the twofold action of a stimulus and sedative.

As it is not the object of this paper, to describe its symptoms and effects as a medicine, but as a *luxury*, our remarks will be confined to a simple detail of its operation, as so employed in this country,—only premising that opium has been long in use among the Chinese,

as a medicinal agent, in cases of languor, debility, loss of spirits, fever, cough, vomiting, satiety, &c.; also externally applied in inflammation of the eyes and to any painful part.

A disposition to smoke this fascinating drug commences frequently in early life, particularly when the person has friends addicted to the practice. He is induced, at the onset, to try it from curiosity or persuasion, or because it is fashionable. At first he smokes very seldom, and perhaps not more than two or three pipes at a time. Gradually, either from a false taste being acquired, or a desire for a renewal of the pleasure it imparts, the pipe becomes a more frequent companion, and usually in the course of a year or two it is in daily use. In real weight, the quantity of extract at first smoked may be about one candareen, which is equal to three or four pipes. Very soon this is increased to two a day, one at night and one in the morning. By and by it is increased to three candareens; and from that to four and five; and if circumstances permit, and the appetite for it is strong, it is gradually increased to one and two mace, which the writer believes to be an average amount;* for though the greater number may use less, yet there are multitudes who exceed it. According to the testimony of natives well informed upon the subject, two mace a day is not by any means an infrequent allowance, and many cases have been known of four, five, six, and even eight mace, having been smoked daily.

On exposing carefully thirty grains of the smokeable extract to a heat varying from 180° to 200° F., the extract was brought to perfect dryness, which was immediately reduced to a state of powder and weighed; its weight allowing for waste was 19 grains; and so great was its hygrometric property, that in a short time, whether exposed to the air, or confined in a box, it became as liquid as before, proving that the smokeable extract is brought by the Chinese to the greatest possible spissitude. If therefore these experiments are true, a person smoking half a mace twice a day would daily inhale what is equal to 38 grains of pure solid opium. And this exceeds in real strength the same weight of powdered Turkey opium, inasmuch as on drying the latter, it loses (judging from the specimen experimented upon) one fifth of its weight, and has besides more impurities. In roasting the extract for the purpose of smoking, there does not appear any reason to suppose that its narcotic properties are destroyed. Still

* Ten candareens make one mace; and a mace is equal to 58 grains troy; but for all practical purposes it may be considered equivalent to one drachm (or 60 grains).

there must be some loss by the method employed by the Chinese; for without taking into account any of the opium that may accidentally be charred, it is quite certain that a portion is deposited in the interior of the ball of the pipe unconsumed; some of the opium fumes are also lost; and it must be likewise stated, that the strength of the extract is not always the same, being mixed in some cases with foreign matter. But what loss is sustained in these ways, is no doubt amply made up by the mode of inhaling it into the lungs,—where, on a most extensive and delicate surface, it, like the gases in general, comes in close contact with the nerves and blood so abundantly supplying those organs.

It has been already stated, that the period when the habit of smoking opium becomes confirmed, varies; it may be at the end of the first year, or the second, or the third; and the rapidity and force which the newly formed appetite is gratified, also differs very considerably: there are numbers who are satisfied with, or at least do not exceed, what may be called a very moderate allowance, viz. from one to three candareens a day; and as long as its use is limited to this quantity, it appears to be smoked with comparative impunity. But like moderate spirit drinking it may predispose to, if it does not directly excite, disease. It is, however, well known that the larger proportion of those addicted to this practice, are not content with a fixed ratio, but desire and require accumulative doses; with some this increase is slow, and with others quick.

The period likewise when the constitution begins to suffer is very variable; with some it is as soon as three or four years, and with others not for ten, fifteen, or twenty years; so great'y dependent are its morbid effects upon modifying circumstances. There is a period of indefinite extent in which the opium pipe may be in daily use night and morning, and a gradual increase made from one candareen to five, eight, or ten, and yet the individual *appear* as strong and healthy as other men. On questioning him, he informs you that the sensations produced are of a pleasurable nature, difficult to be described, and lasting from six to eight hours. He says he feels happy, strong and capable to attend to all his avocations. His mind is exhilirated, whilst under its influence, but the writer has never seen nor can he ascertain, that it amounts to *intoxication*, or madness. The pulse is generally increased in force and frequency, but not to the same degree as from the use of spirituous liquors. Nor, do we think, judging from what we have seen, that opium smokers *usually* experience that high ecstatic feeling, that wild delirium, that agitated

frame, and that great degree of excitement and collapse of the nervous, respiratory, circulating, and muscular systems ascribed to them by some writers. *This* is the period of enjoyment, in which the senses are daily gratified, the mind exhilirated, and the body free from any obvious disease. In fact, the individual may feel so well, that he is perhaps flattering himself with the common delusion, that he will escape the ordinary effects of the drug. But sooner or later he is made practically sensible, that even *he* at last has become its victim. He becomes aware of this by certain symptoms, which after being latent or unobserved for some time, now slowly develop themselves, and are unpleasantly obtruded upon his notice. These symptoms at first are more of a negative than positive character, and arise more from functional than from real organic disease. At *this* period, as long as the stimulus is regularly supplied, according to the demands for it, the different organs of the body do perform their functions, but as soon as its exciting influence has passed off, a degree of torpor and depression affects the whole system; to obviate these, and to enable him to go about his ordinary occupations as usual, the pipe, the grand restorative of all the opium smoker's joys (pro tempore) is renewed.

He is now taught practically to feel, how dependent is his enjoyment, health, character, and livelihood, upon the regular use of a false and dangerous stimulus; for however desirous he may now be to relinquish it, he finds that he is altogether unable to do so. He may attempt to put his good resolutions into practice for a few hours, but the prostration, debility, and inaptitude for all exertion which supervene are so great, combined with such distressing restlessness, pains in the head and limbs, loss of sleep and irritability of the whole alimentary canal, with vomiting and dysentery, that he has no other choice than to return to the old habit as before, unless happily the native physician has succeeded in accomplishing a cure, which however either through his ignorance, or the irresolution of the patient, is rarely the case.

This state of things, which is common to *all* addicted to the practice, may go on for some years. But sooner or later a third period commences, which varies from a year or two to several, being dependent upon the degree of physical strength which remains, and the ability to supply opium to the extent required. In this stage, the habit has not only become fully confirmed, but it is essential to the continuance of life, that it should be gratified. It is a matter now of necessity, and not of choice or pleasure; for the different organs from

being long impaired, have become permanently exhausted, and unable to perform their functions unless goaded to it, and then very imperfectly. The stomach is highly irritable and has lost its digestive power, the appetite for food is gone, and frequent diarrhœa occurs, with pain and weariness of the limbs, depression of spirits, a slow weak circulation, and a gradual diminution both of volition and voluntary power. The individual, being moreover reduced to poverty, is a burden to himself and friends, and his mind harassed as much as his body, for he sees before him inevitable ruin, and a speedy death. With opium he is miserable, and without it he can neither sleep, eat, or live: his countenance is the picture of distress, his eyes sunk, his teeth and complexion dark, and his muscles so emaciated and weak, that he is scarcely able to move. He may drag on an existence for a few years longer, but at last he perishes.

Such are some of the effects of alcohol and opium upon individuals; and their influence upon society is equally injurious. In domestic economy they are the great source of poverty, wretchedness and discord; and their social and national effects are not less pernicious, since in proportion as these habits prevail, the public morals will be corrupted, trade and commerce lessened, character and influence degenerated, crime perpetrated, pauperism produced, labor interrupted, wealth dissipated, happiness ruined, and population destroyed. Many of these effects have already been partially produced, and it is only requisite that these habits become universal, and then they will be wholly realized.

The preceding remarks with respect to alcohol are abundantly confirmed by various statistical reports drawn up by official persons, by documents published by judges, magistrates, and councillors, by the testimony of medical men, and by innumerable facts. Without going farther into detail, the writer will simply state that from these, we learn that in Christendom three fourths of all beggary and crime, and two fourths of all the cases of madness are traced to the use of distilled spirit; and that all manslaughters and murders, with a few exceptions, are connected more or less directly with the habit of spirit-drinking. Some hundreds of medical men, distinguished for their talents and opportunities of judging, have publicly declared their conviction, that distilled spirit is not only unnecessary, but injurious to persons in health, that it contains no nutritive quality, that its daily use is a strong temptation to drunkenness, occasioning many severe diseases, and rendering others difficult of cure, leading to poverty, misery, and death, and that its entire use except for pur-

poses strictly medicinal, would powerfully contribute to the health, morality, and comfort of the community.

To prove the awful extent to which distilled spirits have been drank in Great Britain it is only necessary to state that the quantity paid duty for, according to Mr. McCulloch, was in 1830, 27,706,831 gallons amounting to £8,276,692. In 1831, 26,729,004 gals. amount to duty £8,234,603. In 1832, 26,462,058 gallons, duty £8,483,247. It is calculated, that when to this is added the millions of gallons illicitly distilled, smuggled, and adulterated, the quantity consumed annually is 32 millions of gallons, and that the money expended upon this article alone, is 20 millions; more than two thirds of which is spent by the lower classes. In America ten years ago, spirit-drinking was carried to such an extent, that the average for each adult annually, was eight gallons, and the mortality also so great that out of twelve millions of people from 36,000 to 40,000 were said to be destroyed every year by this vice.

With respect to opium, while we have no statistical tables, nor the means at present of ascertaining and judging so fully and satisfactorily of its effects, &c., as that of alcohol, nevertheless we possess sufficient data to enable us to form a very extensive insight into the injurious properties of this drug. We have the united testimony of many eminent travelers of its deleterious effects in Turkey and Persia. We possess also the testimony of many competent persons and eye-witnesses, of the dangerous and ill effects which follow its use in Smyrna, Java, Sumatra, Asám, and some of the Ionian Islands, &c. Also all modern writers of the materia medica and toxicology, corroborate in the strongest terms, the opinion that the exhilerating effect which opium produces upon some people, inducing them to the dangerous expedient of habitual indulgence in its use, is a custom which cannot be too cautiously guarded against and reprobated, since it impairs the mental as well as the corporeal faculties, and sooner or later proves infinitely detrimental to both. In China, as long as foreign intercourse with the natives is so restricted, all scientific research must be limited, but we hope a better day is dawning upon this land, and that what we know now only in part, we shall erelong be able both to confirm and greatly to improve. But however circumscribed our knowledge may be at present, we possess sufficient evidence both from oral and written testimony of natives, and from ocular demonstration, that the smoking of opium is unquestionably injurious to the public health, happiness and pecuniary interests of the nation: that it blunts the moral sense, rendering those who use it the slaves

of appetite, and the subjects of disease; and offers a very serious barrier to a friendly disposition, and commercial and religious intercourse with the people.

Particulars, respecting the mode and extent to which opium is smoked, &c., have been already given in the Repository; there is therefore no need to repeat them.

Imperfect as the preceding sketch may be, if it is based on *truth*, the writer thinks he is justified in concluding, from the moral obligations which subsist between man and man, that it is the bounden duty of an enlightened public everywhere, to examine into the evils which result from their use, and then endeavor, to the utmost of its power, to discountenance and suppress them. H.

ART. VI. *Pamphlets on China, written with reference to the questions of indemnity for opium and of hostilities with the government:*

1. *The opium question; by Samuel Warren, esq., F. R. S of the Inner Temple, barrister-at-law. Third edition, London, January,* 1840.
2. *Opium crisis; a letter to Charles Elliot, esq., chief superintendent of the British trade with China, by an American merchant, resident at Canton. London,* 1839.
3. *Is the war with China a just one? By H. Hamilton Lindsay, late of the honorable East India Company's service in China. London,* 1840.
4. *The rupture with China, and its causes; including the opium question, and other important details; in a letter to lord viscount Palmerston, secretary to foreign affairs. By a resident in China. London,* 1840.

AT LENGTH the European press teems with productions on China. Pamphlets upon pamphlets are laid before the public, and page after page and column after column in reviews and newspapers are filled with remarks on China — all showing that a deep interest has been awakened regarding affairs in this country. Apathy is no longer the order of the day. "Have you the latest news from China? Has war been declared? Is foreign commerce likely soon again to be

reestablished! On the arrival of each successive mail from the east, such questions as these are being asked with concern that indicates how great are the interests which are now here at stake.

The line of policy drawn out by Choo Tsun, four years ago, and hitherto vigorously supported by the Chinese government, has produced results of great moment, demanding careful consideration from all who are interested in this country and its foreign relations.

The merits of the "opium question" are not easily understood. Mr. Warren, however, has treated the subject with great fairness, and no mean ability. He does not inform his readers why it was he "had occasion to consider the facts giving rise to the important and embarrassing" question; but if, as we suspect, his services were enlisted by the committee or delegation nominated by those who had sustained the chief part of the losses in China, the choice of advocacy was discreetly made. We have nowhere else seen the question handled in a manner so masterly, or with a spirit more manly. The pamphlet is a fine specimen of special pleading. If his argument fails to have the effect for which it was intended, the fault will not be his; for he has said all he could well say, and said it in the best manner. On most of the points discussed, we agree with him; but respecting a few, he has presented views and drawn conclusions, which, in our opinion, are not and cannot be sustained by facts. Still were we quite sure that he drew the said conclusions solely from public documents—wrote entirely aloof from *ex parte* evidence, or that which was afforded him by those who were personally concerned in the decision of the case—we should be inclined to bow to his judgment.

Who ought to bear the loss of the 20,283 chests of opium, surrendered by the chief superintendent of the trade of British subjects in China, her majesty's government, or the late owners of that opium? This is the question. By a series of facts and arguments, plain and conclusive, he shows — what seems agreed to by almost all foreigners in this part of the world — that her majesty's government ought to bear this loss. After having adduced the principal facts, illustrative of the case, Mr. Warren says—

"As far as grounds of moral obligation are concerned, it may be asked, why did parliament choose to grant twenty millions in compensation to slaveholders, who were chargeable with far more guilt and cruelty than can by any possibility be charged upon those now claiming compensation in respect of their surrendered opium? Admitting those who deal in opium to be guilty of as grievous a sin against the law of nature—of morality, as those were who traflicked

in slaves, what right has the one to compensation that the other has not? The claim for upwards of two millions for the surrenderers of the opium rests, it is repeated, on grounds of moral obligation, as strong and solid as those rested on by the claimants (and receivers) of twenty millions for their slaves; namely, both were based on the country's guilty participation in the crime, and in its advantages; in both we had sanctioned the conduct we at length are alleged to condemn; in both the country proposed compensation, on compliance with certain conditions proposed—namely, the surrender of the opium, the emancipation of the slaves. In the latter case, undoubtedly, the legislature formally entered into the contract in express terms; and the strength of the present case is, that the legislature has substantially done the same through the intervention of a lawfully-constituted agent of this country, the chief superintendent: he made the promise, on the faith of which these opium-owners made the sacrifice in question: why should the nation draw back? Equity takes everything to be done, which ought to have been done—which was contracted to have been done. 'The only difference,' said the late lord chief-justice of the Queen's Bench, lord Tenterden, 'between an express and an implied contract, is in the mode of substantiating it. An express contract is proved by an actual agreement; an implied contract by circumstances, and the general course of dealing between the parties; but whenever a contract is once proved, the consequences resulting from the breach of it must be the same, whether it be proved by direct or circumstantial evidence.' Such is the nature of the contract between this country and the slave-holders, which is proved by the act of parliament; such the contract between this country and the opium surrenderers, which is proved by the circumstances and facts of the case so repeatedly set forth in the ensuing pages; and the same consequences ought to follow. Even supposing the cases not to be precisely parallel, there is undoubtedly the strongest analogy between them." *See page* 92.

To those who entertain any doubt as to the correctness of this conclusion, we recommend a careful perusal of the entire pamphlet, from which we here make two quotations, showing what cognizance was had of this whole matter by the British government.

"The British government in India, though always aware of the prohibition of the trade by the Chinese authorities, have, as is notorious, by every means which ingenuity could devise, 'encouraged the trade in opium, by facilities and assistance repeatedly afforded,' and fostered it to its present enormous magnitude; so that it now forms

more than two thirds of the total exports of Bengal and Bombay. They have anxiously consulted, on every occasion, the wants, wishes, and tastes of the Chinese, with reference to the qualities of the opium; and afforded them compensation, on having it proved to them by the Chinese, that the opium supplied to them, was inferior to the standard guaranteed by the state. They have even made direct consignments to agents in China, in order that they might ascertain practically, what mode of package would be most acceptable to the Chinese. As to the amount and proportion of opium sent direct to China, the custom-house books of Calcutta afford conclusive evidence. By them it appears, that of an aggregate of 79,446 chests actually despatched from Calcutta in six years (1832—1838), 67,083 chests were exported to China direct; the vessels laden with them, being, as the records of the custom-house will show, cleared expressly for China. Would it not be, in the teeth of these facts, an insult to common sense, to suppose, either that the government was not perfectly aware of the existence of the opium trade with China, —nay, more; that they calculated upon, and most anxiously cherished such trade, as the principal source of consumption? And when from this trade they derived an enormous revenue, varying from one million to two millions sterling per annum — almost one tenth of the total revenue of India; by which revenue, in fact, the proprietors of East India stock have been hitherto enabled to receive the very high dividend, guaranteed by parliament in the new charter — 3 and 4 Will. IV, c. 85? Again. This opium was always paid for by the Chinese in bullion and a glance at the table of exports and imports to and from Calcutta and Bombay, and China, will show what a valuable portion of the supply of silver for the coinage of India, government has received from China, principally by means of the opium trade. The published statements of the British trade at Canton demonstrate the immense importance to the direct trade from China to England, from the value of the trade of India with China; and which value, again, as already shown, is to be referred to the opium trade. Without the Indian trade, the Court of Directors could not have so favorably conducted their large remittances for home charges; nor could merchants in England have purchased teas to the amount which they have purchased, without having sent remittances largely in bullion to that country. The bullion thus brought back in exchange for opium, (to supply which, the immense silver mines of China have been wrought to an extent, which the Chinese had not imagined possible—thus convincing them of the idle nature of their

apprehensions on that score,) has thus been of essential value to commerce. It has drawn forth the resources of the most fertile and populous empire in the world—namely, China; and the bullion thus brought back in exchange for opium, has covered vast tracts of British India with smiling fields and flourishing population. It has enormously extended the import of British manufactures throughout Hindostan; has increased largely the shipping and general commerce of those seas; and has brought into the British Indian treasury, a revenue, exceeding the land revenue of an entire presidency—that of Bombay.

"So much, then, for the knowledge of this contraband trade on the part of the Britsh government in India, and their very substantial reasons for sanctioning and promoting it. On referring to the late Act, 3 and 4 Wm. IV., c. 85, for abolishing the East India Company's monopoly of the trade with China, it will be seen, by sections 30, 32, that the Board of Control has the most intimate acquaintance with, and complete power over, all the acts, regulations, and proceedings of the Court of Directors of the East India Company and Indian government. This Board, therefore, must, of course be held to sanction and authorize all that it permits to remain unrepealed. *Qui non prohibet, cum prohibere possit, jubet.* But who presides over this Board of Control? A cabinet minister; through whom, consequently, the queen's government is thus fixed with the knowledge and sanction of this most productive trade, and all the responsibility attaching to such knowledge and sanction. By the 51st section of the same act, parliament has reserved its right to legislate for India, and all the laws and regulations enacted in India are directed to be laid on the table of the house of parliament. This chain of connection—this direct privity, having been established between parliament, the cabinet, and the Indian government, if the last—the Indian government—could not resist the claim of the opium-traders on the score of the illegality and immorality of their trade, how can the former two, parliament or the cabinet?" *See p.* 54.

We have been assured, on good authority, which we have no reason to doubt, that the E. I. Company and members of the imperial parliament were the owners of opium, which, by their consignees in China, was made over to captain Elliot, and by him surrendered to the Chinese in March, 1839.

We are at a loss to know on what good authority Mr. W. affirms that the working of the mines has been increased in the manner he describes. We think the affirmation unfounded

We admire, very much, the manner in which Mr Warren would have future intercourse with China conducted, and the trade in opium "instantly annihilated," provided the emperor is found to be sincere in deprecating it on account of its injurious effects on the lives and morals of his people. To this topic we will revert, after noticing some few things, concerning which our views differ from those advanced by Mr Warren.

The *character of the traffic in opium* must be viewed separate from that of those by whom it has been chiefly conducted. As a good cause and an honorable business may be conducted by most unworthy agents; so, on the other hand, an immoral traffic may be carried on by very worthy hands. The time was when branches of the slave-trade were patronized by the good and the honorable; and slavery, even to this day, is continued by some good men. The high character of the foreign community in China is fully shown by numerous facts and clear testimony, which, with pleasure, we have often had occasion to record. We were not, however, aware of the fact—until we saw Mr. Warren's pamphlet—that whole cargoes of rice had ever been brought to Canton to be dispensed in charity, "among the poor Chinese who were left by their rich fellow-countrymen to perish in the very streets." We cannot suppose reference is here made to whole cargoes brought to Canton in times of scarcity, and sold at high prices to members of the co-hong; for such could not be called "munificent charities," except in the same imperial style, in which we hear of the benevolent gifts of tea and rhubarb, bestowed in tenderness and compassion on the far-traveled barbarians! Be this as it may, we here repeat, what we have elsewhere often affirmed, that we have nowhere else known a more honorable body of merchants than that which for many years has formed the foreign community in Canton. Their donations for benevolent and charitable purposes have been most munificent. Some of the Parsee gentlemen in particular have been distinguished for their oft-repeated charities to the poor Chinese. And surely we have no wish to detract from this high character. Nay, on the contrary, we do, and we ever shall, view it with solicitude; for nothing can we more desire than that the character of foreigners in this country should be, and appear to be, untarnished, unblamable, excellent.

Mr. Warren, having set forth this subject in its true light, then asks with emphasis:—*Is the trade in opium an immoral trade?* He labors to prove that it is *not* immoral. But, very justly doubting the sufficiency of his arguments, he says: "if the opium trade really be

contraband, it is not by any means the *only* contraband trade that has received the indirect sanction and protection of the British government." *p.* 60. A resident in China, the author of the fourth pamphlet named at the head of this article, says; "no one would attempt to justify the opium trade *upon principle*, any more than he would the abuse of ardent spirits. It rests altogether upon *expediency*. Many interests are involved in it, and like other practices leading to excess, opium-smoking must be left to purify itself, or *run its natural course*." *p.* 19. Mr. Lindsay is more explicit, and more unreserved, and endeavors to vindicate the traffic, as it *once* was; but 'as it is,'—is it not now as it ever has been?—mark his words,—"nothing can be more injurious to the British character than the mode in which the opium trade is at present conducted. It now *is real smuggling*, accompanied by all its worst features of violence, and must frequently be attended with bloodshed and the sacrifice of life. All the respectable mercantile houses in China have pledged their honor against any further connection with it under present circumstances." *See page* 31.

Mr. Warren is more guarded in his expressions on this point. He tells his readers that 'every one acquainted with the matter, knows it is absurd to call the traffic in opium, as it has been carried on in China, smuggling.' *p.* 78. If so, why did not 'the fathers of all smuggling,' freely engage in it here, and allow its importation in their ships, and by their officers? Why were the European boats required, by British authority, to leave the river of Canton, and depart outside the Bogue? Why were the ships engaged in the traffic also required, by the same authority, to leave Hongkong and the Chinese coasts? Why was the governor of Canton told, by the superintendent, that H. B. M. would not look with any complacency on such acts? Why, if the article was not really contraband?

With a view to vindicate the traffic from the 'absurd charge,' Mr. Warren affirms — what he cannot prove — that the governor of Canton protected the trade. He and other provincial functionaries no doubt did connive at it in a most shameful manner, and received some sixty or seventy dollars per chest for that connivance; and certain high officers in the province under the governer, together with his son, being implicated by these proceedings, were most severely punished, and their property confiscated. Some of them are still prisoners, and may yet have to visit the cold regions of Ele. Does this prove that opium was not contraband?

Further to show that the traffic is not immoral, he affirms, strongly

by interrogation, that the parties "openly in the face of day, carried on this trade (which enriched their country far more than themselves), *under the protection of their country's flag*." *p.* 78. And he asks, "can it, again, be seriously suggested that the trade and commerce which captain Elliot was sent to protect and promote, did not extend to the traffic in opium?" *p.* 45. Surely this is almost equal to governor Lin's edicts, in which he so often charges captain Elliot, and still continues to charge him, with giving protection to the parties engaged in this trade. The superintendent has had a hard course to steer between Scylla and Charybdis; but his public notice, dated Hongkong, 11th September, 1839, is evidence enough to prove that it was neither his wish nor his duty to protect the trade in opium. And 'the entire approbation of her majesty's government of his conduct in these matters,' alluding particularly to the smuggling of opium on the river, has been signified by lord Palmerston.

The space allotted for this article does not allow us to notice as we wish to do three of the pamphlets placed at the head of this article. They contain, with a good deal of information, some sentiments that might be canvassed, if not corrected. Possibly we may revert to them in a subsequent number. We have no means of knowing who is the author of 'the rupture with China,' dated London, October 31st, 1839, signing himself 'A Resident in China.' Both he and Mr. Warren are wrong, we think, in some of the views they give respecting the measures and motives of the imperial government.

We do not believe the supreme government of this country can alone eradicate the use of the drug, or stop the traffic in it. We believe, however, that the emperor and his ministers would do so if they could. Of their measures, some, no doubt, have been impolitic and wrong; still their failure is attributable to want of wisdom and power, more than to any lack of inclination. Against both the use and the traffic, for forty years, their voice has been uniform, steady, and strong. Their edicts, in broad capitals, have been sent through all the empire, and often translated; but, as the Resident says, (*p.* 11) 'foreigners took no notice of them.' But, alas! on the poor natives, frequent and heavy penalties have been inflicted. Yet notwithstanding all these severities, both the traffic and the use continued to increase, until the imperial government was goaded on to desperation; what will be the result of the struggle remains to be seen.

The motives, by which the emperor and his ministers have been actuated, seem to us to have been threefold — loss of sycee, en-

croachment of foreigners, and injury to the people arising from smoking. For their opposition to 'the poisonous thing,' as they call opium, the 'independent measures' pursued by those engaged in the traffic, and the exportation of silver, are very cogent reasons, but not the only, or the chief. The excessive use of the drug is not confined to 'the more wealthy of the population,' as a Resident affirms; on the contrary, it extends to all classes, not excepting poor beggars; and so destructive and extensive are its effects, so fascinating and so insidious and so indomitable is the habit, and so numerous have been its victims, that we do not wonder at the intense interest felt, and the strong measures adopted by the Chinese for checking its progress. They see it has ruined individuals and families; they see it is rapidly extending its deadly and desolating courses; and, not without reason, they fear it will, if left unchecked, erelong cause the downfall of the government and the destruction of the nation.

While, however, we give the Chinese credit for sincerity in their opposition to the drug on account of its great injury to health and morals, and disapprove of some of their measures taken to check its use, we still think, and we have ever thought, their policy towards foreigners is so wrong, that all governments whose people have any interests in this country ought to interpose for the correction of this wrong; and we thank Mr. Warren for his able advocacy of such interference; and with his own strong and elevated language we close this article.

"But God forbid that this matter should have a bloody issue. It is not, it need not be comtemplated. The aspect of things, is undoubtedly, from all points, at present gloomy and threatening; but "out of this nettle — danger may yet be plucked the flower — safety," both by China and by Great Britain. Let us take a legitimate advantage of the false position in which the audacious folly and fraud of the Chinese authorities has placed them. Let us turn a deaf ear to all fraudulent pretenses; let us insist on establishing our future intercourse upon a more safe, a more advantageous, a more honorable footing than it has hitherto rested upon. Let us look back calmly and steadily at the authentic history of our past intercourse, to discover the real character of the Chinese, and where have lain the faults of our system. Let us cautiously and prudently arrange the terms of our future intercourse — calling to the task those enlightened by long experience. Let the 'horrid alarum of war' serve no other purpose, and have no other object, than to startle them out of their ancient conceit, and prejudice, and ignorance, awakening them to a sense of

the real position of their affairs, with reference to European nations Let us — a grand *desideratum* — penetrate to Peking, and learn what is the real state of things *there;* and let us cheerfully yield to what we shall find to be the reasonable and just wishes and will of the emperor. If we discover the ground of his opposition to the opium trade, to be a genuine, a noble regard for the morals and lives of his people, whom we are plainly corrupting and demoralizing, why, in the name of outraged humanity, nay in the name of God, let the trade be instantly annihilated — the countenance of Great Britain withdrawn from it at once, and for ever. If the writer of these pages really believed matters to be with the Chinese, as are represented by those who allege the immorality of the trade, he, as one of the humblest of her majesty's subjects, would most bitterly deplore the dishonorable and degrading part which this country has taken and sanctioned, and say, *fiat justitia, ruat cœlum.* Let the baleful glitter of the poppy-flower disappear from the vast plains of India; and its execrable and blasting influence in China cease for ever. If such were really the case, the gloom that is deepening upon our eastern prospects might be rightly deemed to be the frown of God upon them." *See p.* 109.

ART. VII *Journal of Occurrences; bounties offered for British subjects; Dr. Parker's departure for America; foreigners in Canton; enlistment of troops in Canton; attack on three gentlemen; expedition to Peking; blockade: Cochinchinese steamers and envoys; barbarians in Szechuen; small feet and broad sleeves; a eunuch; lieut.-governor Choo.*

BOUNTIES for British subjects and ships! The *ne plus ultra* of Chinese legislation, touching their relations with foreigners, hereto subjoined, will receive the consideration that is meet from those whom it concerns. Whatever provocation may have been given, the gauntlet is thrown.

"Wee, the acting magistrate of the district of Heängshan, &c., issues this edict. From Lin, his excellency the governor of Canton, I have received the following communication.

'The English ships-of-war from foreign ports are now successively arriving at Canton; and though it is certain they will not presume to create disturbance, yet like rats they will enter all the ways, in order to protect those base foreigners who sell opium. This is what they will do. I command, therefore, that all the forts at the mouths of the rivers, belonging to the district, be supplied with additional soldiers and arms, and a careful watch kept by night and day over all the vessels that go out to sea, so as to cut off all supplies of provisions. At the large entrances, let cruizers be placed to

keep guard, and let the smaller ones be stockaded, in order to prevent all egress, and to harass the foreign troops. At the same time proclaim to all fishermen along the coast, that whoever will prepare fire-rafts, and go forth to burn the foreign ships, are allowed to report themselves to the local officers, and after examination will be permitted to proceed out with authority to act at pleasure according to circumstances; and their families, being retained as security, will be supplied with provisions at the expense of the government. Whoever is able to burn and destroy a ship, and kill or capture a foreigner, shall be immediately rewarded largely according to the scale of bounties. There shall be no discount.'

"Having received the above, besides directing an examination of the troops, I proclaim, by this edict, to all soldiers and people, fishermen and inhabitants of boats, in order to inform you that the foregoing promises will be fulfilled. (Here he repeats the governor's words verbatim.)

"The English, by their repeated opposition, have involved themselves; and all you, our people, ought to cherish righteous indignation against them. Formerly, if you were so restrained that you could not give vent to your feelings, how will you not act now when you are encouraged by gain!

"The engagement now made with you is this. You must not presume to act against those who are going to and from Canton and Macao, the Portuguese and those of other nations who have been respectful and obedient to the celestial dynasty; and if you injure or kill these, you will be as formerly adjudged and punished according to the laws. But besides these, if any English, sailing in their boats or sauntering on the shore, enter the country to create disturbance, at once fly and report them to the civil officers and military, and then hasten to stop, attack, burn, and destroy them! Fishermen and boatmen, soldiers and people! Whoever of you can cut off and destroy one foreigner, will become a just man; and whoever can capture a foreign vessel, will have extraordinary merit. As soon as the heads and the name of the ship have been examined and verified, the fixed bounties will be paid by his excellency the governor, with additional rewards and appropriate honors, for praise and encouragement. Valiant heroes! Possessed of an excellent name and rich rewards, let not the heads of the base foreigners long be wanting; establish your character; act like men!

"Having suspended at my office the scale of bounties, I now wait with eager expectation, and hope each one will strive to be foremost. Be careful not to frustrate your high hopes. Be careful. Be careful. A special edict."

The following is the scale of bounties as published by the magistrate of Heängshan.

1. For every English 80 gun ship delivered over to government $20,000 bounty; a discount will be made of $100 for each gun less. Whatever articles belong to the ship, excepting her armament and opium, will all be given as rewards. For the entire destruction of each large ship-of-war, $10,000; and something less for smaller ones.

2. For English merchant ships, delivered to government, the entire cargo will be given, excepting the armament and opium,—and a bounty of $10,000 for every large three masted ship; $5,000 for each ship with two masts and a half; and $3,000 for each two masted vessel. For large boats, $300, and for small ones $100; and one third of these sums for the entire destruction of these vessels, with $100 from the magistrate.

3. For each naval commander made prisoner, $5000; and $500 discount on each inferior officer; for their slaughter, one third these sums.

4. For white English prisoners, soldiers or merchants, each $100, and one fifth for their slaughter. For colored people, soldiers or servants, a reward shall be given. And the magistrate will add $20 for each one killed.

5. For native traitors, purchasing opium of foreigners, and who shall be judged guilty of death, $100. Other rewards will be given.

The dates of these documents we do not know; these and similar ones have been extensively circulated, under the seals of the high officers of the province. Very little excitement, however, has been produced by them, and the month has passed with few incidents worthy of notice.

On the 5th, having previously closed the hospital in Canton, Dr. Parker embarked in the Niantic for New York; he has gone with the expectation of returning to resume his labors in the summer or autumn of next year.

Only four or five foreigners now remain in the provincial city; and only two ships are at Whampoa. The enlistment of soldiers (for the Bogue?) is thus described in a letter of the 9th, dated in Canton:

"On the 9th, enlisting began in booths or barracks covering part of the square in front of the factories; present the Kwangchow foo and other dignitaries, and the hong merchants. The poor fellows that *would be soldiers to merchants*, gathered as a mob by thousands, and about 11 o'clock the important, interesting work began. One by one the aspirants for fame, (or $6 a month) moved into a space kept open by lictors, in front of the Kwangchow foo's booth, and to prove their claim to enter the corps, essayed to lift a shaft about 7 feet long, at each end a stone, the two weighing together about 100 catties. Some lucky fellows succeeded, others could not; the former were marched up to the table for registry, and there underwent a process novel to me: a man at the side of the table stood ready with a piece of chalk, of one or two catties weight; with this he rubbed the balls of the thumbs and fingers of both hands of the recruit long and hard, and when done to the performer's satisfaction, the same was shown up to an old orderly, who had what appeared the final or passing registry-book. The old fellow, not having glasses, nosed the chalked finger-balls, and accepted or rejected the trembling candidate. I have not been able to learn the magic touch of the chalk."

On the 11th, late in the afternoon, three foreign gentlemen, while walking on the Lapa, were attacked and severely beaten by some vagabonds, with evident intention to rob. This being done beyond the jurisdiction of the Portuguese government no redress has been obtained.

On the 19th, an easterly gale was experienced in and off Macao; very little damage, however, seems to have been sustained.

No information of the expedition to the north has yet transpired here; there have been some rumors; probably the first news will be from Peking or Teëntsin; and it may now be daily expected.

A small blockading force remains at the Bogue, while the chief part of the squadron has proceeded north—the Blenheim and Nimrod sailed very recently. A list of the forces will appear in our next.

Cochinchinese steamers. From a late number of the Singapore Free Press, we learn that his majesty Mingming, king of Cochinchina, has purchased from the Netherlands' government in Java the steamer *Van der Capellan*, to be used as a ship-of-war. The king already possesses several ships of war built after European models, as does also his Siamese majesty; and the latter, we have little doubt, will soon imitate the other by purchasing, or having built, steam vessels. The Cochinchinese government has also purchased a small English steamer. By late accounts from Bengal one of his Cochinchinese majesty's men-of-war was at Calcutta. "She has a mandarin, two captains, [the difference between a mandarin and a captain?] and 108 men on board, and carries 32 twelve pounders and several swivels."

Cochinchinese envoys. Hitherto, we know not for how long a period, a Cochinchinese envoy with tribute has been admitted to Peking once in two years. Henceforth, "in order to show forth kindness and benevolence to men from afar," it has been signified by an imperial decree that a visit once in four years shall suffice. Jealousy, and the dread of visitors, not unlikely may have contributed to this new regulation.

Barbarians in Szechuen. A censor has brought to the ears of his majesty complaints against the soldiery in Szechuen. Certain *e min*, 'barbarian people,' not foreigners (mark that, gentle reader) but native *e min*, inhabitants of the mountains, have encroached on the possessions of the flowery inhabitants their neighbors, and the troops have refused or neglected to drive them back to the hills. For this negligence, the officers in charge of the troops, have been reprimanded. The 'barbarians on all sides must be kept in order.'

Small feet and broad sleeves. Fancy and fashion, among the accomplished daughters of Han, are sometimes as uncontrolable as they are troublesome. No one has ever been able to give any satisfactory reasons for the origin of the 'golden lillies.' They have always been supposed indigenous here, and have ever been confined to Chinese soil; but now, strange to say, serious apprehensions are entertained, by the emperor, lest they come into vogue among the people of his own native land. It is most true, nay 't is pitiful, that the fair, and once undeformed, daughters of the Mantchous, their fathers the masters of the Chinese, are now aping the manners of the conquered, not only by compressing their feet, but also by wearing broad sleeves. O tempora! O mores! To check these misdemeanors, an edict (the first and the last of Chinese remedies) was issued in 1838; but alas, with little effect; and consequently the emperor has again issued his orders for a reform, threatening the heads of families with degradation and punishment, if they do not put a stop to these gross illegalities! And, arguing *ad hominem*, he tells the fair ones that, by persisting in these vulgar habits, they will debar themselves from the possibility of being selected as ladies of honor for the inner palace, at the approaching presentation which is to take place this year. *See Gazette for January 19th*, 1840.

A eunuch. Last year an old eunuch, attached to the Yuenming yuen, having reported himself sick, obtained leave of absence from his usual routine of duties, with permission to remain in his own private apartments. Not content with these 'favors,' he contrived to abscond; but on reaching his native district the magistrate forthwith procured his apprehension, and handed him over to that active and zealous minister Keshen, by whom, with a memorial, the poor old man was sent back to the emperor.

Lieutenant-governor Choo. This man, memorable in the annals of Canton, and whose conduct and farewell address must still be in the memory of many of our readers, has at length bid his long farewell 'to this windy dusty world,' and gone to ramble among the immortals. His death occurred last February

Sir Gordon Bremer, having preceded H. B. M. commissioners, appeared before Tinghae, on board the Wellesley, Saturday the 4th, and demanded the surrender of the town.

It had been intimated to the Chinese, that at 2 p. m. on the 5th, a gun would be fired, and if replied to, the reply would be the signal for attack. Some communication took place: the Chinese officers said they were weak, and the English strong, yet they could not surrender: the English must take them. Preparations for defense went on during the morning. At 2 o'clock the gun was fired, and immediately answered. In a few minutes, all the junks, lying within half a mile of the English squadron, and close in shore, were silenced. Ten or twelve of the Chinese were killed or badly wounded. On the side of the English one only was slightly wounded.

By 3 o'clock, the artillery and 300 troops were occupying an elevated position commanding the city, and separated from its walls by a wide ditch. The Chinese had broken down the bridge over this ditch, and on entering the town had closed the gates, and opened a fire from the towers above them. Some shot and shells soon silenced their guns. One of their guns near the shore was a long brass piece made by Richard Philip, in 1601.

At 3 A. M. of the 6th, a fire broke out in the suburbs of the city, and the chief military and naval officer was said to have died of wounds received during the preceding day. When the British entered, not long after daylight, the city was found deserted, except by a few of the poor people, who had shut themselves up in their houses. Measures were immediately taken to repress disorder and riot, and stop the plundering of the houses. On the arrival of H. B. M. commissioners, arrangements were made to organize a new government in Tinghae 7th. The house of the late chief magistrate was found abandoned as at a moment's warning, with most of its effects remaining as they were.

On subsequent days, intercourse was held with Chinese officers: and the British soldiers and people went unmolested among the villages, where they were kindly treated by the people.

On the 9th and 19th, expeditions went to the mouth of the river on which Ningpo is situated to communicate with officers there, and at other places in the neighborhood.

On the 21st, when the Enterprise left Chusan, it was expected that H B. M. commissioners would soon proceed north to the mouth of the Pei ho, and that a blockade would be laid on the ports opposite to Chusan, and extend north to the Yangtsze keang.

Occupation of Chusan

By the British Squadron under Sir J. J. Gordon Bremer

July 6th, 1840.

The kindness of our friends enables us to add a few particulars received on the evening of the 31st of July, after the last pages of the Repository had gone to press. The following are the vessels and forces employed on the expedition.

H. M. ships.—*Melville*, 74, captain, the Hon. R. S. Dundas, bearing the flag of rear admiral Hon. George Elliot. *Wellesley*, 74, T. Maitland, bearing the broad pennant of commodore Sir J. J. Gordon Bremer. *Blenheim*, 74, Sir H. S. Fleming Senhouse. *Druid*, 44, H. Smith. *Blonde*, 44, F. Bourchier. *Conway*, 28, C. D. Bethune. *Volage*, 28, Geo. Elliot. *Modeste*, 20, H. Eyres. *Larne*, 20, J. P. Blake. *Hyacinth*, 18, W. Warren. *Nimrod*, 20, C. A. Barlow. *Columbine*, 18, T. J. Clarke. *Pylades*, 18, T. V. Anson. *Algerine*, 10, T. S. Mosson. *Cruiser*, 18, H. W. Gifford. *Alligator*, 28, H. Kuper. *Rattlesnake*, Brodie, troop ship. H. M. schr. *Young Hebe*, Huchinson, tender.

Steamers.—H. C. steamer *Enterprise*, West. *Queen*, Warden. *Atalanta*, Rogers. *Madagascar*, Dicey.

Transports.—Rahamany, Ernaad, Defiance, Indian Oak, and Edmonstone, carrying H. M. 26th regiment. Sulimany, Mermaid, Isabella Robertson, Mahomed Shaw, and Blundell, carrying H. M. 49th regiment. Rustomjee Cowasjee, John Adams, Medusa, and Victory, carrying the Madras artillery, sappers and miners. Eagle, Stalkart, Futty Salaam, William Wilson, David Malcolm, and Rashed Shaw, having the Bengal volunteers. Allalevie, Bremer, and Clifton, with the 18th regiment. Marian, Lady Clifford, Hoogley, Kite, and Elizabeth Ainslie, with the staff, stores, ammunition, &c.

Three regiments, the 18th Royal Irish; the 26th, Cameronians, and the 49th Bengal volunteers: a corps of Bengal engineers, and a corps of Madras sappers and miners—say, about 4000 fighting men—comprise the land force.

The Blonde, which left Macao with the Melville on the 30th ult., entered the harbor of Amoy, on the 3d, and a party, sent on shore with a letter to the naval commander-in-chief, was fired on, and their "communication" refused. For these indignities, chastisement was inflicted